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COMMUNION

AND

OFFERING

SIMPLE INSTRUCTIONS UPON THE OFFICE OF HOLY COMMUNION, TOGETHER WITH HELPS FOR THE CARRYING OUT OF THE SAME + + + + +

BY THE RIGHT REV.

G. H. S. WALPOLE, D.D.

BISHOP OF EDINBURGH

SEVENTH EDITION

LONDON: ROBERT SCOTT
ROXBURGHE HOUSE
PATERNOSTER ROW, E.C.

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PREFACE

THE object of this little book is to help Communicants to an intelligent appreciation of our Communion Office. Whilst it endeavours to supply help for Preparation and Thanksgiving by suitable prayers and hymns, its chief aim is to place those who use it in possession of the meaning of each part of the Service. For this purpose the Service is divided into three parts, and each of these into clearly marked divisions. The use of it will, it is hoped, soon shew what the main idea of the Service is, and how each part contributes to it. And it is believed that the more closely the structure is considered, the more clearly will it appear that Offering and Communion are the leading characteristics, not Offering alone, nor Communion alone, but both interwoven the one with the other. The Book consists of a Kalendar to contain the names of persons and events that we desire to remember at Communion, a short Introduction setting out the meaning and purpose of our Lord's Institution, the Service itself briefly explained step by step, suggestions for Preparation and Thanksgiving, and the leading thoughts of the Collects, Epistles, and Gospels. Primarily designed for the author's own Communicants and Confirmation Can-

didates at Lambeth it is written simply and plainly, and bears in mind the difficulties that beset hurried lives in their preparation for Holy Communion and the necessity of being intensely real where all is so real. That they may be helped to help themselves is its chief object.

By the kindness of the Rev. R. S. Hassard, Vicar of S. James', Norlands, the book has the advantage of a picture which sets out plainly the purpose of the Service. Mr. Hassard is in no way responsible for its setting, though his own conception of it as seen in his book on Confirmation and Holy Communion is not very different.

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1. *Place on the left of the page, the initials of those Saints and heroes of the Jewish or Christian Church to whom you feel indebted, especially noting the illustrious of our own branch of Christ's Church, and also those departed or living who are connected with you by personal ties of natural or spiritual kinship.*

2. *Place also on the left a note of such events as have manifested God's special providential care over our own Church, and of those Diocesan, Parochial, or Missionary events, for which you feel thankful.*

3. *Do not forget the many to whom you are indebted—rulers who have directed or strengthened national life, scholars by whose books you have been helped, artists whose pictures have given you inspiration, musicians whose harmony has cheered you, and those whose counsel, words, and prayers have been given you.*

4. *Do not forget to note God's personal mercies to yourself; e.g., Birth, Baptism, Confirmation, First Communion, Marriage, Ordination, etc., etc.*

5. *Place on the right of each page the names of persons or good works, that you have been asked to pray for, not forgetting your parents, relations and friends.*

Remember any particular blessing in the Prayer of Consecration, amongst the "innumerable benefits procured to us" by the Precious Death of Christ.

JANUARY

	FOR THANKSGIVING.	FOR INTERCESSION.
1	Circumcision.	
2		
3		
4		
5		
6	Epiphany.	
7		
8	LUCIEN, P. M.	
9		
10		
11		
12		
13	HILARY, Bp. C.	
14		
15		

JANUARY

	FOR THANKSGIVING.	FOR INTERCESSION.
16		
17		
18	PRISCA, V. M.	
19		
20	FABIAN, Bp. M.	
21	AGNES, V. M.	
22	VINCENT, D. M.	
23		
24		
25	Conversion of S. Paul.	
26		
27		
28		
29		
30		
31		

FEBRUARY

	FOR THANKSGIVING.	FOR INTERCESSION.
1		
2	Purification of Virgin Mary.	
3	BLASIUS, Bp. M.	
4		
5	AGATHA, V. M.	
6		
7		
8		
9		
10		
11		
12		
13		
14	VALENTINE, Bp. M.	
15		

	FOR THANKSGIVING.	FOR INTERCESSION.
16		
17		
18		
19		
20		
21		
22		
23		
24	S. Matthias.	
25		
26		
27		
28		
29		
..		

MARCH

	FOR THANKSGIVING.	FOR INTERCESSION.
1	DAVID, Abp.	
2	CHAD, Bp.	
3		
4		
5		
6		
7	PERPETUA, M.	
8		
9		
10		
11		
12	GREGORY, Bp.	
13		
14		
15		

	FOR THANKSGIVING.	FOR INTERCESSION.
16		
17		
18	EDWARD, K.	
19		
20		
21	BENEDICT, Abbot.	
22		
23		
24		
25	Annunciation of Virgin Mary.	
26		
27		
28		
29		
30		
31		

APRIL

	FOR THANKSGIVING.	FOR INTERCESSION.
1		
2		
3	RICHARD, Bp.	
4	S. AMBROSE, Bp.	
5		
6		
7		
8		
9		
10		
11		
12		
13		
14		
15		

APRIL

	FOR THANKSGIVING.	FOR INTERCESSION.
16		
17		
18		
19	ALPHEGE, Abp.	
20		
21		
22		
23	S. GEORGE, M.	
24		
25	S. Mark.	
26		
27		
28		
29		
30		

MAY

	FOR THANKSGIVING.	FOR INTERCESSION.
1	S. Philip and S. James.	
2		
3	INVENTION OF THE CROSS.	
4		
5		
6	S. JOHN E., ante-Port. Lat.	
7		
8		
9		
10		
11		
12		
13		
14		
15		

	FOR THANKSGIVING.	FOR INTERCESSION.
16		
17		
18		
19	DUNSTAN, Abp.	
20		
21		
22		
23		
24		
25		
26	AUGUSTIN, Abp.	
27	VEN. BEDE, Pr.	
28		
29		
30		
31		

JUNE

	FOR THANKSGIVING.	FOR INTERCESSION.
1	Nicomede, Pr. M.	
2		
3		
4		
5	Boniface, Bp. M.	
6		
7		
8		
9		
10		
11	S. Barnabas.	
12		
13		
14		
15		

JUNE

	FOR THANKSGIVING.	FOR INTERCESSION.
16		
17	ALBAN, M.	
18		
19		
20	Trans. K. EDW.	
21		
22		
23		
24	Nativity of S. John Baptist.	
25		
26		
27		
28		
29	S. Peter.	
30		

JULY

	FOR THANKSGIVING.	FOR INTERCESSION.
1		
2	Visit. of V. Mary.	
3		
4	Tr. of S. Mart.	
5		
6		
7		
8		
9		
10		
11		
12		
13		
14		
15	Swithun, Bp.	

JULY

	FOR THANKSGIVING.	FOR INTERCESSION.
16		
17		
18		
19		
20	MARG. V. M.	
21		
22	S. MARY MAGD.	
23		
24		
25	S. James.	
26	S. ANNE.	
27		
28		
29		
30		
31		

AUGUST

	FOR THANKSGIVING.	FOR INTERCESSION.
1	Lammas Day.	
2		
3		
4		
5		
6	Transfiguration.	
7	Name of Jesus.	
8		
9		
10	S. Laurence, M.	
11		
12		
13		
14		
15		

AUGUST

	FOR THANKSGIVING.	FOR INTERCESSION.
16		
17		
18		
19		
20		
21		
22		
23		
24	S. Bartholomew.	
25		
26		
27		
28	S. AUGUSTIN, Bp.	
29	Beheading of S. JOHN BAPTIST.	
30		
31		

SEPTEMBER

	FOR THANKSGIVING.	FOR INTERCESSION.
1	GILES, Abbot.	
2		
3		
4		
5		
6		
7	ENURCHUS, Bp.	
8	NATIVITY B. V. MARY.	
9		
10		
11		
12		
13		
14	HOLY-CROSS DAY.	
15		

	FOR THANKSGIVING.	FOR INTERCESSION.
16		
17	LAMBERT, Bp. M.	
18		
19		
20		
21	S. Matthew.	
22		
23		
24		
25		
26	S. CYPRIAN, Bp.	
27		
28		
29	S. Michael and all Angels.	
30	S. JEROME.	

	FOR THANKSGIVING.	FOR INTERCESSION.
1	REMIGIUS, Bp.	
2		
3		
4		
5		
6	FAITH, V. M.	
7		
8		
9	S. DENYS, Bp.	
10		
11		
12		
13	Trans. K. EDWARD.	
14		
15		

OCTOBER

	FOR THANKSGIVING.	FOR INTERCESSION.
16		
17	ETHELDREDA, V.	
18	S. Luke.	
19		
20		
21		
22		
23		
24		
25	CRISPIN, M.	
26		
27		
28	S. Simon and S. Jude.	
29		
30		
31		

NOVEMBER

	FOR THANKSGIVING.	FOR INTERCESSION.
1	All Saints.	
2		
3		
4		
5		
6	LEONARD, C.	
7		
8		
9		
10		
11	S. MARTIN, Bp.	
12		
13	BRITIUS, Bp.	
14		
15	MACHUTUS, Bp.	

	FOR THANKSGIVING.	FOR INTERCESSION.
16		
17	HUGH, Bp.	
18		
19		
20	EDMUND, K. M.	
21		
22	CECILIA, V. M.	
23	S. CLEMENT, Bp.	
24		
25	CATHERINE, V. M.	
26		
27		
28		
29		
30	S. Andrew.	

DECEMBER

	FOR THANKSGIVING.	FOR INTERCESSION.
1		
2		
3		
4		
5		
6	NICOLAS, Bp.	
7		
8	CONCEPT. B. V. MARY.	
9		
10		
11		
12		
13	LUCY, V. M.	
14		
15		

	FOR THANKSGIVING.	FOR INTERCESSION.
16	O SAPIENTIA.	
17		
18		
19		
20		
21	S. Thomas.	
22		
23		
24		
25	Christmas Day.	
26	S. Stephen.	
27	S. John.	
28	Innocents' Day.	
29		
30		
31	SILVESTER, Bp.	

I

THE MEANING AND PURPOSE OF HOLY COMMUNION

BEFORE we can properly prepare ourselves for the Service of Holy Communion, we must understand something of its meaning, why it was instituted and what our LORD intended by it. And for this we must go back to the beginning, and study again His command, "Do this in remembrance of Me." What is it that He is asking us to do? Not primarily to partake of the Holy Communion, for it is something that is to be done as often as we communicate—"Do this, as oft as ye drink it." What, then, is it? S. Paul tells us in 1 Cor. xi. 25, "As often as ye eat this bread and drink this cup, ye do shew the LORD'S Death till He come."

What we are taught, then, to do is to shew the LORD'S Death. It was this that our LORD was doing on the Passover night, when He instituted the Holy Communion. At the end of the Passover Service, the chief feature of which was the shewing of the death of a Lamb till our LORD came, He, as we believe, stood up and shewed His own Death in picture form by breaking the Bread just as though it were His Body; and this was always afterwards, felt to be such a solemn and significant part of the Service, that it gave its name to it, and in Apostolic days people used to speak of going to "break bread," or to "the breaking of bread," instead of going to the Holy Communion. Now, directly we think what the LORD'S Death was, we are not surprised to be told to shew it, proclaim it, make much of it, lift it high before GOD and the world.

In the first place, it is a giving up of everything that we count dear, for the sake of GOD and man. Our LORD need not have suffered at all, or if He wished to give an example of suffering, He might have chosen one less hard, less shameful and disgraceful than that of the Cross. But He chose this because He wished every one to know that there was no trial too exhausting, no sacrifice too great for Him to shew His love for, and confidence in, His Father. All His worldly possessions, small as they were, even to the seamless robe, all His Friends even to His Mother, all His honour, even to the shame and humiliation of the Cross, every physical comfort, even to the agony and lingering pain of crucifixion, every spiritual joy, even to that desolation which wrung from Him the cry, "My GOD, My GOD, why hast Thou forsaken Me?"—all was given up for the sake of His Father and men's faith in Him. And so, in spite of its horrors, it always remains and will remain in the sight of GOD the most splendid and glorious sight. We can imagine how the father of some great patriot, would rejoice in every detail of the suffering that purchased freedom and honour for the country for which he sacrificed his son. We can picture his pleasure, as his son's friends and comrades arranged some exhibition of his death in order to shew how greatly they appreciated it and how much they wished the spirit of it to enter into the mind of the country they loved. And suppose further that in this exhibition it was possible not only for people to gaze at this great heroic act, but to take it into themselves, to be inspired by it, so that they left the place where it was shewn, resolving that they themselves would do something like it, how glad the father would be.

Now this is only an imaginary shadow and a very imperfect one, of what we believe the Holy Communion service is intended to represent. It shews Christ's Death to the Father. It expresses our love of it, our glory in it, our desire to be inspired by it. Humiliating as it was when seen on the Cross, yet when

seen in the light of its purpose it is magnificent, the really greatest sight the world has shewn. So we lift it up with music, hymns, and every accompaniment of joy that may make the world that despises it, and has never understood it, realize how high a value we place upon it.

But that is not its only meaning. The Cross was not only the giving up of everything for the sake of GOD, to shew our LORD'S love for the Father, but it effected our redemption. We cannot tell how. All we know is that sacrifice is the strongest power in the world. A mother's sacrifice has often loosed a son from the bondage of sin, and a patriot's sacrifice has often freed his country from slavery, so it is not to be wondered at that Christ's sacrifice broke the power of the devil, delivered us for whom it was made from the guilt of sin and redeemed the world. We therefore lift it up, not only as the greatest thing in itself, but as One to which we are infinitely indebted, which has made all the difference to our lives here and will make all the difference to our lives hereafter. Every blessing we know, home life—political freedom—friendship—books—earthly comforts—all come to us from the Cross. We never deserved them and we could never have acquired them ; they are the spoils of His victory, and when we make much of that victory, we are putting our blessings down to their right source. And beside those blessings, there are the greater ones of peace of conscience, ability to do some good, character—these too come from the Cross.

You can now understand why Christians have always made much of Christ's Death and of that Service which shews it. Not simply for its own sake, but for its marvellous benefits.

But in one important particular it differs from all types and shadows of it. It is not merely a shewing forth the LORD'S Death, but a shewing forth of that Death in actual Communion with Him who offered it on Calvary. We are not alone, He is with us—He stands in the midst of His Friends as He did on that

memorable night when Judas betrayed Him, He breaks the Bread, takes the Cup and, as He promised, drinks it new with us in the Church, His Father's Kingdom. With the eye of faith we see not the Priest, but the High Priest; not the Altar, but the Throne before which He stands as our Intercessor. He takes us up the Mount of Transfiguration step by step, and the Death which seemed so impossible and shameful when looked at in the world, becomes transfigured and glorious when we are on the summit above the clouds and mists that distort earthly visions.

But there is even more than this. His fellowship is not only *with* us but *in* us. He does not simply take us by the hand as a powerful friend might and help us over the difficult places in the toilsome ascent, but He plants Himself in us and penetrates with His life-giving power the very innermost recesses of our being, cleansing all the bad by His Blood and strengthening all the good by His Body. We are made not only one with Him, but one in Him. The impossible then becomes possible, the difficult easy, the rough smooth. And each Communion if we are but in earnest carries Him further, secures for Him a larger room, opens out fresh possibilities.

From all this it will be plain that our object in going to the Holy Communion is twofold. On the one hand, we go to make much of the Great Sacrifice to which we owe every blessing we have, to offer It with Him and to pledge ourselves to its spirit, and on the other to give Him the opportunity He so much desires of making us one with Himself by the impartation of His Divine nature. Every blessing, then, we receive, we ought to acknowledge at this Service, and every need we have, we ought to bring to be satisfied at this Service. It is both Offering and Communion, Communion and Offering, and so every anniversary, our Birthdays, Baptismal and Confirmation days, etc., as well as every great event, *e.g.*, the going into business, the engagement, the marriage, the separation, the death, ought to be brought within

its life-giving circle. The things we do and the things we offer will all be more or less changed by its healing virtue. And as we remember the private and personal events, so also the great Christian Festivals, as we use our freedom in going in following our own spiritual instincts, so we recognise the danger of leaving all to feeling and so resolutely bind ourselves down to certain times, weekly or fortnightly, as the case may be.

II

HOW THIS PURPOSE IS EXPRESSED IN OUR SERVICE

WE have seen that the main idea of the Service instituted by our LORD is the glorification of Sacrifice. The "breaking of bread," the symbolic picturing forth of our LORD'S Death, is the most significant action in it. Offering is its chief feature. Now this is what we find in our Holy Communion Service. It is one of high praise and thanksgiving, and is called "our Sacrifice of Praise and Thanksgiving." The Exhortations and the Service itself are always reminding us of this—"Above all things ye must give most humble and hearty thanks." "To Him therefore, with the Father and the Holy Ghost, let us give (as we are most bounden) continual thanks." "Let us give thanks unto our LORD GOD." "It is very meet, right, and our bounden duty, that we should at all times, and in all places, give thanks." "Therefore we laud and magnify Thy glorious Name." "Chiefly are we bound to praise Thee." "Feed on Him by faith with thanksgiving." "Be thankful." "Glory be to God on high." "We give thanks to Thee for Thy great glory."

It is further to be noticed that the whole action of the Service is towards the Father. Every prayer

except one short one in the Gloria in Excelsis is addressed to Him. It is Him we thank for the sacrifice of His Son, Him we praise, Him we glorify. Our Service, then, is not, in the first place, one of Reception or one of Worship of the Living Christ, though we both receive and worship Him. It is rather one of high thanksgiving for the redemption of the world by the Passion of Christ, a continual remembrance before GOD and man "of the sacrifice of the Death of Christ, and of the benefits we receive thereby." As on certain days nations are apt to celebrate their Independence or Freedom with great joy and triumph, so we, week by week, if not oftener, celebrate the world's freedom and emancipation by Christ. We know it is not perfected any more than national freedom is perfected, in reality, though it is ideally, but it is growing more and more perfect, and we rejoice over what we see. This thanksgiving is not a mere lip service, it carries with it offering. We thank Him not only with our lips but with our lives. And so we bring Gifts, Alms, Oblations, Ourselves, our Souls and Bodies. And we place them in union with His offering.

A glance at the Outline or Analysis of the Service and the Picture that is placed beside it will, it is hoped, make this aspect of the Service perfectly clear. There it will be seen that the Service is divided into three parts, and that the central feature in each part is Offering. And each offering makes larger demands than the one that precedes it. First we offer our Gifts and Prayers, then our Praise, then Ourselves, our Souls and Bodies. And all in union with our Lord's Offering on the Cross. That is the great prevailing power which elevates and sanctifies our own offerings. It is that "full, perfect, sufficient Sacrifice, Oblation and Satisfaction," which we plead with Him that alone gives our own little offerings any merit or significance.

It may be asked, But what about Communion? Is not the reception of the Body and Blood of Christ, the central part of the Service? Do not all

the parts before it look towards it, and those after it look back to it? It is of course true that its importance cannot be exaggerated. The Advent of Christ to the Soul at such a moment is a crisis in its history. But He comes, we believe, not chiefly to give consolation or peace, or that we may satisfy our love in worshipping Him, but to brace the soul to His own High resolves, to lift it up to the height of His own Sacrifice, to kill self and to stimulate love, to make the Offering we are bringing a real one, worthy of the Father's acceptance. Wrapping us in the Garment of His own Righteousness and inspiring us with His own flaming zeal, He presents us to the Father, accepted in Him. Communion, then, is all important.

The Act of Self-Oblation when placed in union with His in such a service as "the Breaking of Bread" is of such a lofty and solemn character, that without His help, without the Grace of His all-prevailing Merits, it would be as presumptuous as the presence of the man without the wedding garment at the King's Palace. But look again at the analysis and you will see it is not Offering alone, but Offering in Com munion that is the chief feature of our Service.

All our offerings are made in communion with others. The Offering of Alms, Oblations, Prayers, and Faith is made in communion with those worshipping with us, with the whole Church of GOD militant or at rest.

The Offering of Praise is made in communion with the Angels and Archangels, those spiritual beings who, being without sin, know GOD'S perfections as we cannot know them.

And the Offering of Self, soul and body, is made in communion with Him Who offered the Sacrifice upon the Cross, and pleads It before the Father.

Communion, then, is an essential character of the Service; without it Offering would be impossible.

Offering, Communion, and, of course, Confession of sin. No less than three times we are called upon to acknowledge our unworthiness, our need of GOD'S

mercy and pardon. And when we remember the high standard of life that is placed before us throughout the service, and the intimate fellowship with the living Christ to which we are invited, we are not surprised that it should be so.

Such, then, is our Office of Holy Communion, expressing in a remarkable way the purpose of our LORD in this Great Service. I need hardly say that much of the blessing depends on preparation. Grace for grace is a principle of the Gospel. On the one hand, this should not be so long and elaborate as to cause worry or postponement in coming; nor, on the other, so superficial as to be unreal. The Catechism gives the main outline of what it should be, and the Spirit will teach us best how to use it.

III

THE PREPARATION NECESSARY

FROM what has been said, it will be obvious that the first grace necessary for a right participation in the service is that of Gratitude. We must have what the Catechism calls "*a thankful remembrance of Christ's death*," *i.e.*, we must set a very high value upon it, feel something of its greatness and magnificence, rejoice in it, not only for what it is in itself, what it did for the world, but what it did and does for ourselves.

And in the second place we must have no doubt about its preciousness in the eyes of the Father, no doubt of its efficacy to cover all our sins, no doubt of the tenderness of the Father's love towards us whenever we shew it. We must have "*a lively faith in God's mercy through Christ.*"

And thirdly, we must feel a strong desire to imitate it, to make our lives in harmony with it, to be unselfish, self-forgetful, self-sacrificing, generous. We must hate the meanness and pettiness that disgraces Christian profession, and stretch forward in high resolves to love GOD and our neighbour as He did. *We must have* "*a steadfast purpose to amend our lives.*"

And from this it follows as a natural consequence that there must be no grudging feeling towards our neighbour. There would be something ridiculous in our praising the Self-sacrifice of the Cross and at the same time indulging in hard thoughts of some neighbour. *There must be perfect Charity with all men.*

And of course there must be honesty, no pretence of being other than we really are. We must feel sorry for all that we have thought, said, or done, that

has disappointed or grieved our LORD. There must be repentance founded on self-examination. *We must examine ourselves whether we repent truly of our former sins.* The standard of the Cross is high, but the power of Christ is sufficient.

If we use the Strength He gives us, we need not live at the low level we do. He can control and guide our thoughts and words, and fill our lives with noble actions. Before going to Him for fresh stores of strength we must feel sorry, not only for having slipped back, it may be, but for the wrong things we may have said and done. Summing up these five requisites into three; our Preparation, then, will consist of—(1) GRATITUDE. (2) AMENDMENT. (3) REPENTANCE. And to these we add PURPOSE—*i.e.*, the main hope which animates us in going. It will be best to take that of Repentance first.

(1) REPENTANCE.

Do I repent me truly of my former sins?—How can I tell? What are my sins? Does any one know? One Person knows, and knows all. It will be well, then, to ask Him to tell you what are the worst things you have said or done since your last Communion?

Prayer for Self-knowledge.

O BLESSED Spirit of Truth, Thou that searchest the hearts and triest the reins, show me the evil and deceits of my own heart that I may confess them truly, hiding nothing and excusing nothing, and so may obtain mercy and pardon for them through Jesus Christ our Lord. Amen.

And now look at your life and see what it might have been, comparing it with what it has been.

Sins of Thought.—What about your thoughts—as you got up, as you went to your work, as you returned? Had He any place in them? Would you like to have them written out? Did you shew any thought for others, for your parents, friends, employers? Have you encouraged bad or discontented thoughts by reading what you ought not to have read, or by not reading GOD'S Word? We can control our thoughts by controlling that which feeds them.

Sins of Word.—Have you spoken to GOD, Who is your best Friend, freely? Have you thanked Him and praised Him for the good things He has given you? Have you spoken angrily without good cause? Have you used language that you would not wish Christ to hear? Have you said anything that is not true? Have you repaired the harm it did so far as you were able? Have you spoken ill of your parents or employers? Have you injured any one's character by what you have said; and if so, have you tried to clear it? Have you talked much about yourself and the difficulties of your lot? Have you helped any one to be better?

Sins of Deed.—Have you done any work for Christ, and as He would like you to do it? Have you been punctual and diligent? Have you done anything that has hurt your character or influence? Have you taken anything that belonged to others? Have you omitted doing little duties that would have made the lives of others easier or more pleasant? Have you been really helpful?

What is really important in your self-examination is that you should see what has been the drift of your life since your last Communion, and that you should be definite in confessing plainly just those things of which you are ashamed. Do not be morbid, or despairing; remember you are the Father's Child, and have been redeemed by Christ. He knows your difficulties, sympathizes with your struggles and forgives all but your despair.

Having looked into your life, now ask God to forgive all that you have done amiss.

Confession of Sin.

ALMIGHTY GOD, my Father and my Judge, I acknowledge the many sins by which my life has been stained, since I last communicated. I confess that I have sinned in thought (*espec. . . .*), word (*espec. . . .*), deed (*espec. . . .*). But I earnestly repent and am heartily sorry for these my misdoings. Forgive me all that is past, and grant that I may hereafter serve and please Thee in newness of life, to the honour and glory of Thy name, through Jesus Christ our LORD. Amen.

(2) AMENDMENT.

The important question here is, Do you want to be better? Do you really wish to be more unselfish, more kind-hearted, more faithful towards GOD and Man? It is a solemn thing to place yourself beside One Who gave and still gives His Life for man, and this is what you are about to do. And yet it is a glorious thing, the best thing we can ever do, for it is a testimony to the worth of our higher nature; it is an assertion that, however selfish and mean our life is, we will not stop short of the very highest; that though we may fail, our highest desire is to live and die like Christ. And remember, that our LORD welcomes the very smallest wish to be better. He does not quench the smoking flax, but rather fans and encourages it. Bring, then, the desire you have, and express it by asking for that grace which you need most.

Prayer for the Grace Needed.

O ALMIGHTY Father, Who alone canst order the unruly wills and affections of sinful men, give unto me, I beseech thee, the increase of faith, hope and charity, and especially . . . which Thou knowest me chiefly to need, and grant that having a full trust in Thy mercy, I may go from strength to strength till before Thee I appear in the heavenly Zion. through Jesus Christ our LORD. Amen.

(3) Gratitude.

Are you really thankful, in spite of your sins, in spite of the cross you have to bear, in spite of hard discipline? Sometimes you will find it difficult to say with all your heart, "Yes." Perhaps you have not a full confidence in God's kindness and forgiveness, or you have had a hard week with much to contend against, and feel depressed and lonely. At such times, it is well to remember what Christ suffered. Is your pain and weariness as bad as His? Is the unkindness that hurts you like that of the Pharisees, Herod, Pilate, Judas or the Jewish mob? Can you not bear for a little while in the assurance that the darkness will pass away and the Resurrection morning dawn probably before three days are over? Again, look around you at those in hospitals, in drunkards' homes or in dens of vice. Are you better than they? Is there not much to be thankful for in your health, your work, your friends? Can you not be thankful, even before you begin to think of the great debt He paid for you on the Cross? After all, whatever difficulties and troubles you may be feeling, the great trouble of all, the worst burden, that of sin, need not be yours, ought not to be yours. You may be poor, lonely and weak, but you are redeemed and your Redeemer loves you. Think, then, of your blessings and of the blessings to your friends and say:

Expression of Trust and Thanksgiving.

"What reward shall I give unto the Lord, for all the benefits that He hath given unto me? I will receive the cup of salvation, and call upon the Name of the Lord."

I give most humble and hearty thanks to Thee O Father, for the redemption of the world by the Death and Passion of Thy Son our Saviour Jesus Christ, both God and Man, Who did humble Himself even to the Death upon the Cross for us miserable

sinners, who lay in darkness and the shadow of death, and also for the many benefits and blessings I have received thereby, especially. . . . And I pray Thee that I may shew forth my thankfulness for that His inestimable Benefit by giving up myself in union with His Sacrifice upon the Cross to Thy service, and by walking before Thee in holiness and righteousness all my days, through the same Jesus Christ our LORD, to whom with Thee and the Holy Ghost be all honour and glory, world without end.

I adore Thee, O Christ, and I bless Thee because by Thy Cross and Precious Blood Thou hast redeemed the world.

Say slowly,

WHEN I survey the wondrous Cross
On which the Prince of glory died,
My richest gain I count but loss,
And pour contempt on all my pride.

Forbid it, LORD, that I should boast
Save in the Cross of CHRIST my GOD;
All the vain things that charm me most,
I sacrifice them to His Blood.

See from His Head, His Hands, His Feet,
Sorrow and love flow mingling down;
Did e'er such love and sorrow meet,
Or thorns compose so rich a crown?

Were the whole realm of nature mine,
That were an offering far too small;
Love so amazing, so Divine,
Demands my soul, my life, my all.

To CHRIST, Who won for sinners grace
By bitter grief and anguish sore,
Be praise from all the ransomed race
For ever and for evermore. Amen.

(4) Purpose.

Now ask yourself what is your chief purpose in going? Is it to thank God for some special blessing, to ask for some needed help, or to pray for some friend or cause? There is no time so precious in God's sight as when we bring before Him the Death of His Son. Ask then very freely, so that when He turns to you with the question, "Friend, wherefore art thou come?" you may have an answer ready. Be definite, and ask in faith, nothing wavering.

Petition.

Almighty God, the fountain of all wisdom, Who knowest our necessities before we ask, and our ignorance in asking: Have compassion, I beseech Thee, on my many infirmities, and mercifully give me such things as I need, for my soul and my body, *espec.* . . . for myself and my friends, *espec.* . . . for my family and my Church, *espec.* . . . And those things which for my unworthiness I dare not and for my blindness I cannot ask, vouchsafe to give me for the worthiness of Thy Son Jesus Christ, Whose Death I desire to commemorate. Amen.

Now ask for the Divine Indwelling.

Love Divine, all loves excelling,
Joy of Heaven, to earth come down,
Fix in us Thy humble dwelling,
All Thy faithful mercies crown.

Jesu, Thou art all compassion,
Pure unbounded love Thou art;
Visit us with Thy salvation,
Enter every trembling heart.

Come, Almighty to deliver,
Let us all Thy grace receive;
Suddenly return, and never,
Never more Thy temples leave. **Amen.**

THE MORNING OF COMMUNION

If you understand what the purpose and object of the Service is, you will naturally wish to be up early as you would have been on the first Easter Day. You will like to make your Offering as perfect as possible, as free from worldly thoughts as may be. But if you should be obliged to wait till later, do what work you have to do as part of your offering to Him, and keep as quiet and silent as you can. Remember your attitude according to the mind of the Church is that of a penitent, and true sorrow is quite inconsistent with any form of self-indulgence or self-pleasing, even of the quietest kind. You go as one who fasts in spirit if unable to do so in body.

Get to Church early before the service begins. *First ask the Holy Spirit to make all full of life and reality.*

Come, Holy Ghost, our souls inspire,
And lighten with celestial fire;
Thou the anointing Spirit art
Who dost Thy sevenfold gifts impart;
Thy blessed Unction from above
Is comfort, life, and fire of love.

Enable with perpetual light
The dulness of our blinded sight:
Anoint and cheer our soiled face
With the abundance of Thy grace:
Keep far our foes, give peace at home,
Where Thou art guide no ill can come.

Teach us to know the Father, Son,
And Thee, of Both, to be but One;
That through the ages all along
This may be our endless song—
Praise to Thine eternal merit,
Father, Son, and Holy Spirit.

Then express your object in coming, very carefully, as follows,

MOST MERCIFUL FATHER, I humbly approach Thine Altar desiring to join in presenting before Thee the One Sacrifice which Thy Blessed Son, our Saviour Jesus Christ, once made upon the Cross, and now continually pleads for us in Heaven, and which He hath commanded us to shew forth on earth till He come.

I desire to offer It, first, for Thine own honour, praise, adoration, and glory, for Thou didst provide the Sacrifice which our High Priest ever presents.

Secondly, in remembrance of His Blessed Passion and Precious Death, His most glorious Resurrection and Ascension.

Thirdly, in thanksgiving for all Thy blessings bestowed in Him upon Thy whole Church, whether expectant in Paradise or militant on earth, and for those bestowed on me Thy unworthy servant (*espec.* . . .).

Fourthly, for the remission of the sins of Thy whole Church, especially those which hinder the work of the Church of England, those of the parish in which I live, of the household to which I belong, and particularly my own most grievous sins (*espec.* . . .).

Lastly, for obtaining all those blessings for Thy Holy Catholic Church, and for the Church in this land, diocese, and parish, as Thou knowest to be best, and for me and my household such personal mercies as Thou seest we need, that such as are yet alive may finish their course with joy, and that such as are dead in the LORD may rest in peace and hope and rise in glory, for the LORD'S sake Whose Death we are now about to commemorate. Amen.

Now ask for humility and cleansing.

TAKE AWAY from us, we beseech Thee, O LORD, all our iniquities, and the spirit of pride and arrogance which Thou resistest, and fill us with the spirit of holy fear, that we may worthily enter into the HOLY of HOLIES. Amen.

CLEANSE my conscience, I beseech Thee, O LORD, by Thy visitation: that Thy SON our LORD JESUS CHRIST, when He cometh, may find in me a mansion prepared for Himself; through the Same Thy SON JESUS CHRIST our LORD, Who liveth and reigneth with Thee in the Unity of the Same SPIRIT, ever One GOD, world without end. Amen.

ALMIGHTY and Everlasting GOD, behold I approach the Sacrament of Thy Only-Begotten SON, our LORD JESUS CHRIST. As one sick, I come to the Physician of life: as unclean, to the Fountain of mercy: as blind, to the Light of eternal splendour; as needy, to the LORD of Heaven and earth. I implore therefore the abundance of Thine Infinite Majesty, that Thou wouldest vouchsafe to heal my sickness, to wash my foulness, to lighten my darkness, to enrich my poverty, and to clothe my nakedness, that I may receive the Bread of Angels, the King of Kings, and Lord of Lords, with such reverence and fear, such contrition and love, such faith and purity, such devotion and humility, as is expedient for the welfare of my soul. Grant me, I beseech Thee, to receive not only the Sacrament of the LORD'S Body and Blood, but also the power and life of the Sacrament. O most Merciful GOD, grant me so to receive the Body of Thy Only-Begotten SON, our LORD JESUS CHRIST, that my whole outward life may be made clean by It: and so to drink His Blood, that my soul may be washed from every stain of sin. And O most loving Father, grant me that Him Whom I now desire to receive beneath a veil, I may hereafter behold for ever with unveiled face, even Thy beloved SON Who liveth and reigneth with Thee in the Unity of the Holy Spirit, GOD for ever and ever. Amen.

Realize your Priesthood and the joy of Offering.

Ye royal priests of Jesus, rise,
And join the Daily Sacrifice;
Join all believers in His Name
To offer up the spotless Lamb.

Your meat and your drink offerings throw
On Him Who suffered once below,
But ever lives with God above
To plead for us His dying love.

Whate'er we cast on Him alone
Is with His great Oblation one;
His sacrifice doth ours sustain,
And favour and acceptance gain.

On Him Who all our burdens bears,
We cast our praises and our prayers;
Ourselves we offer up to God,
Implunged in His atoning Blood.

Mean are our noblest offerings,
Poor, feeble, unsubstantial things;
But when to Him our souls we lift,
The Altar sanctifies the gift.

Our persons and our deeds aspire
When cast into that hallowed fire,
Our most imperfect efforts please
When joined to Christ our Righteousness.

Mixed with the sacred smoke we rise,
The smoke of His Burnt-Sacrifice,
By the Eternal Spirit driven
From earth, in Christ, we mount to heaven.

The Order of the Administration of the Lord's Supper or Holy Communion

PREPARATION.

Instruction.—The Collect for Purity sets before us the object of the Service, which is the magnifying or exaltation of the Name of GOD. That Name which is Love was written most plainly in the Cross of Christ. We ask that we may lift it up before man and GOD with the love and dignity that it deserves, by the power of the Holy Spirit.

THE LORD'S PRAYER.

OUR Father, Which art in heaven, Hallowed be Thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation ; but deliver us from evil. Amen.

THE COLLECT FOR PURITY.

ALMIGHTY God, unto Whom all hearts be open, all desires known, and from Whom no secrets are hid ; Cleanse the thoughts of our hearts by the inspiration of Thy Holy Spirit, that we may perfectly love Thee, and worthily magnify Thy holy Name ; through Christ our Lord. *Amen.*

I. THE OFFERING OF GIFTS.

THE CALL TO DUTY TOWARDS GOD AND NEIGHBOUR.

Render, therefore, unto Cæsar the things which are Cæsar's, and unto God the things which are God's.

Instruction.—The Service opens with a proclamation of God's Eternal Standard of Life which Christ came to fulfil and to teach and enable us to fulfil. There can be no Communion with God unless we are of one mind with Him as to what we ought to be.

I. Singleheartedness.—*Thou shalt love the Lord thy God with all thy heart.*

GOD spake these words, and said: I am The LORD thy GOD: Thou shalt have none other gods but Me.

Lord, have mercy upon us, and incline our hearts to keep this law.

II. Spiritual Worship.—*Thou shalt love the Lord thy God with all thy soul.*

Thou shalt not make to thyself any graven image, nor the likeness of any thing that is in heaven above, or in the earth beneath, or in the water under the earth; thou shalt not bow down to them, nor worship them; for I The LORD thy GOD am a jealous GOD, and visit the sins of the fathers upon the children, unto the third and fourth generation of them that hate Me; and show mercy unto thousands in them that love Me and keep My commandments.

Lord, have mercy upon us, and incline our hearts to keep this law.

III. Reverence.—*Thou shalt love the Lord thy God with all thy mind.*

Thou shalt not take the Name of The LORD thy GOD in vain, for The LORD will not hold him guiltless, that taketh His Name in vain.

Lord, have mercy upon us, and incline our hearts to keep this law.

IV. Devotion.—*Thou shalt love the Lord thy God with all thy strength.*

Remember that thou keep holy the Sabbath-day. Six days shalt thou labour, and do all that thou hast to do; but the seventh day is the Sabbath of The LORD thy GOD. In it thou shalt do no manner of work; thou, and thy son, and thy daughter, thy man-servant, and thy maid-servant, thy cattle, and the stranger that is within thy gates. For in six days The LORD made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore The LORD blessed the seventh day, and hallowed it.

Lord, have mercy upon us, and incline our hearts to keep this law.

V. Home Affection.—*Learn first to show piety at home.*

Honour thy father and thy mother; that thy days may be long in the land which the LORD thy GOD giveth thee.

Lord, have mercy upon us, and incline our hearts to keep this law.

VI. Love.—*Whosoever hateth his brother is a murderer.*

Thou shalt do no murder.

Lord, have mercy upon us, and incline our hearts to keep this law.

VII. Self-control.—*Be sober. Be vigilant.*

Thou shalt not commit adultery.

Lord, have mercy upon us, and incline our hearts to keep this law.

VIII. Honesty.—*In all things willing to live honestly.*

Thou shalt not steal.

Lord, have mercy upon us, and incline our hearts to keep this law.

IX. Truthfulness.—*Speak every man truth with his neighbour.*

Thou shalt not bear false witness against thy neighbour.

Lord, have mercy upon us, and incline our hearts to keep this law.

X. Contentment.—*Be content with such things as ye have.*

Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his servant, nor his maid, nor his ox, nor his ass, nor anything that is his.

Lord, have mercy upon us, and write all these Thy laws in our hearts, we beseech Thee.

THE CALL TO DUTY TOWARDS CHURCH AND STATE.

Instruction.—Our duty is not confined to GOD and neighbour. We have special duties towards the Church, the Nation and its Sovereign. The least we can do is to pray that the Sovereign may help the Nation to fulfil its ideals, and the Nation, the Sovereign.

Let us pray.

ALMIGHTY GOD, Whose kingdom is everlasting, and power infinite; Have mercy upon the whole Church; and so rule the heart of Thy chosen servant George, our King and Governour, that he (knowing Whose minister he is) may above all things seek Thy honour and glory: and that we, and all his subjects (duly considering Whose authority he hath) may faithfully serve, honour, and humbly obey him, in Thee, and for Thee, according to Thy blessed Word and ordinance; through Jesus Christ our LORD, Who with Thee and the Holy Ghost liveth and reigneth, ever One GOD, world without end. *Amen.*

Or,

ALMIGHTY and Everlasting GOD, we are taught by Thy holy Word, that the hearts of Kings are in Thy rule and governance, and that Thou dost dispose and turn them as it seemeth best to Thy godly wisdom: We humbly beseech Thee so to dispose and govern the heart of George Thy servant, our King and Governour, that, in all his thoughts, words, and works, he may ever seek Thy honour and glory, and study to preserve Thy people committed to his charge, in wealth, peace, and godliness: Grant this, O Merciful Father, for Thy dear Son's sake, Jesus Christ our LORD. *Amen.*

THE APPEAL FOR POWER.

Instruction.—The special Collect points the particular direction in which you desire the life of the Church and that of your own soul to move. It suggests some of the chief spiritual gifts needed to enable you to fulfil the Duty that has been unfolded to you. Learn it by heart that you may say it daily.

(*See pp.* 110 *to* 127.)

THE DIVINE UPLIFTING.

The Epistle and Gospel contain the Divine answer to our prayer, they speak of the powers of the world to come, and we should listen to them with the greatest attention as though GOD Himself were speaking. The Gospel especially demands the reverence we shew by standing and greeting it with a burst of praise, for "it hath such affinity to Christ, that it is properly the Word of GOD and bears the Name of our LORD." By it Christ lifts us up to believe in the possibility of fulfilling the duty that has been laid before us.

(*See pp.* 110 *to* 128.)

Before the Gospel say:

Glory be to Thee, O LORD.

After the Gospel say:

Thanks be to Thee, O LORD, for this Thy Holy Gospel.

The Offering—1. Our Faith: The Creed.

Instruction.—We now make our first Offering, for we say the Creed, not as an Instruction or Lesson, but as a Hymn of Devotion and Thanksgiving, an Act of Homage to the Revelation of GOD. It is our testimony that GOD is true, that He has not deceived us. The long lapse of time since Christ came and sent the Holy Ghost makes the world sceptical, but we joyfully assert our Faith in GOD'S Fatherhood, in the Incarnation of His Son and the Redemption of the World, in the Advent of the Holy Ghost and the Glories of the Life to come. We are prepared to live and die by the faith which has made Saints and conquered the world. If not sung, the Creed should be recited in a tone of triumph.

I BELIEVE in ONE GOD the FATHER Almighty, Maker of heaven and earth, And of all things visible and invisible:

And in ONE LORD JESUS CHRIST, the only-begotten SON of GOD, Begotten of His FATHER before all worlds, GOD of GOD, Light of Light, very GOD of very GOD, Begotten, not made; Being of one substance with the FATHER; By Whom all things were made: Who, for us men, and for our salvation, came down from heaven, AND WAS INCARNATE BY THE HOLY GHOST OF THE VIRGIN MARY, AND WAS MADE MAN, And was crucified also for us under Pontius Pilate. He suffered, and was buried; And the third day He rose again, according to the Scriptures; And ascended into heaven, And sitteth on the Right Hand of the FATHER: And He shall come again with glory to judge both the quick and the dead; Whose kingdom shall have no end.

And I believe in the HOLY GHOST, The LORD, and Giver of Life, Who proceedeth from the FATHER and the SON, Who with The FATHER and the SON together is worshipped and glorified: Who spake by the Prophets. And I believe one Catholic and Apostolic Church: I acknowledge one Baptism for the remission of sins; And I look for the Resurrection of the dead; And the Life of the world to come. Amen.

The Offering—2. Our Gifts, Alms, Oblations, and Prayers.

Instruction.—Our Offering is not simply that of the mind, but also that of the body. Our gifts of money, bread and wine, represent the fruits of our labour. Our alms express not only our gratitude for GOD'S blessing on our work, whether it be that of study, business, or trade; but also our acknowledgment that the strength and ability for it come from Him. The Oblations of bread and wine, we offer as representing all the material gifts by which our lives have been enriched. The Prayers we offer as an act of fellowship with the Church, and as being, perhaps, our most valuable gift. Be careful, then, to make this great Intercession very real by filling in silently the blank spaces with the names of those who specially desire your prayers. Remember the Universal Church includes the Roman and Greek Churches; those "who confess GOD'S Holy Name" all Christians; the King's Council, all who advise the Sovereign. To "all Bishops and Curates" add the names of your own Bishop and Clergy. In "all Thy people" remember your parents and friends, and do not forget in "the sick and suffering" those of your parish and the neighbouring hospital. Your Kalendar ought to make your Thanksgivings as well as your Intercessions full.

When you have given your alms, say,

O ALMIGHTY GOD, the Source and Strength of every good work, accept and prosper, we pray Thee, the labours of us Thy servants and of this parish (*espec.* . . .), which we offer unto Thee in union with the One Oblation of Thy Son our Saviour Jesus Christ, and grant that whatever may be their issue, we may be pleasing to Thee, and glorify Thy Name, through Jesus Christ our LORD. Amen.

When the Oblations of Bread and Wine are being presented, say,

WE beseech Thee, O LORD, to accept these our Oblations of Bread and Wine, granting us to have thankful hearts for all these Thy gifts, by which our bodily lives have been refreshed, and vouchsafing to all who shall receive the Holy Mysteries the spiritual Meat and Drink needed for the sustenance of our souls. Amen.

Now make your Offering of Prayers, Alms, and Oblations.

ALMIGHTY and everliving GOD, Who by Thy Holy Apostle hast taught us to make prayers, and supplications, and to give thanks for all men; We humbly beseech Thee most mercifully to accept our alms and oblations, and to receive these our prayers which we offer unto Thy Divine Majesty; beseeching Thee to inspire continually the Universal Church, with the spirit of truth, unity, and concord. And grant that all they that do confess Thy holy Name may agree in the truth of Thy holy Word, and live in unity, and godly love.

We beseech Thee also to save and defend all Christian Kings, Princes, and Governours, and specially Thy servant George our King; that under him we may be godly and quietly governed. And grant unto his whole Council (*espec.* . . .), and to all that are put in authority under him, that they may truly and indifferently minister justice, to the punishment of wickedness and vice, and to the maintenance of Thy true religion, and virtue. Give grace, O heavenly Father, to all Bishops and Curates (*espec.* . . .), that they may both by their life and doctrine, set forth Thy true and lively Word, and rightly and duly administer Thy holy Sacraments. And to all Thy people give Thy heavenly grace (*espec.* . . .); and especially to this congregation here present, that, with meek heart and due reverence, they may hear and receive Thy holy Word; truly serving Thee in holiness and righteousness all the days of their life. And we most humbly beseech Thee, of Thy goodness, O Lord, to comfort and succour all them who, in this transitory life are in trouble, sorrow, need, sickness, or any other adversity (*espec.* . . .). And we also bless Thy holy Name for all Thy servants departed this life in Thy faith and fear (*espec.* . . .), beseeching Thee to give us grace so to follow their good examples, that with them we may be partakers of Thy heavenly kingdom. Grant this, O Father, for Jesus Christ's sake, our only Mediator and Advocate. *Amen.*

II. THE OFFERING OF PRAISE

THE CALL TO PRAISE.

O that men would therefore praise the Lord for His goodness, and declare the wonders that He doeth for the children of men; that they would offer unto Him the Sacrifice of Thanksgiving.

Instruction.—The Call to Duty is followed by the Call to Praise.—In some churches, the change which the Exhortations introduce is indicated by the advance of the Communicants into the Chancel. The advance, however, to which we are summoned is spiritual rather than bodily. We are called to a more difficult task, a more ardent devotion. The tone of Preparation is deeper, that of the Exhortations more urgent. The motive, too, is stronger. In the Law we had the example of the Life of Christ, in the Exhortations we have the Death and Passion of Christ. As the one stirs us to the devotion of service, so the other to the devotion of praise and adoration. Most men can recognise their indebtedness to GOD, but how few the loveliness of His Character! It is this that we are now called upon to assert in our Offering of Praise.

If this Exhortation is read, listen very carefully.

DEARLY beloved in the LORD, ye that mind to come to the Holy Communion of the Body and Blood of our Saviour Christ, must consider how St. Paul exhorteth all persons diligently to try and examine themselves, before they presume to eat of that Bread, and drink of that Cup. For as the benefit is great, if with a true penitent heart and lively faith we receive that Holy Sacrament; (for then we spiritually eat the Flesh of Christ, and drink His Blood; then we dwell in Christ, and

Christ in us; we are one with Christ, and Christ with us;) so is the danger great, if we receive the same unworthily. For then we are guilty of the Body and Blood of Christ our Saviour; we eat and drink our own damnation, not considering the LORD's Body; we kindle GOD's wrath against us; we provoke Him to plague us with divers diseases, and sundry kinds of death. Judge therefore yourselves, brethren, that ye be not judged of the LORD; repent you truly for your sins past; have a lively and steadfast faith in Christ our Saviour; amend your lives, and be in perfect charity with all men; so shall ye be meet partakers of those holy mysteries. And above all things ye must give most humble and hearty thanks to GOD, the Father, the Son, and the Holy Ghost, for the redemption of the world by the death and passion of our Saviour Christ, both GOD and man; who did humble Himself, even to the death upon the Cross, for us, miserable sinners, who lay in darkness and the shadow of death; that He might make us the children of GOD, and exalt us to everlasting life. And to the end that we should alway remember the exceeding great love of our Master, and only Saviour, Jesus Christ, thus dying for us, and the innumerable benefits which by His precious blood-shedding He hath obtained to us; He hath instituted and ordained holy mysteries, as pledges of His love, and for a continual remembrance of His death, to our great and endless comfort. To Him, therefore, with the Father and the Holy Ghost, let us give (as we are most bounden) continual thanks; submitting ourselves wholly to His holy will and pleasure, and studying to serve Him in true holiness and righteousness, all the days of our life. *Amen.*

NOTE.—For the First Exhortation see p. 128.

CONFESSION OF UNWORTHINESS.

Instruction.—The Exhortations reveal to us not only our duty but our unworthiness. The Holiness of GOD convicts us of sin. We remember the picture looked at in self-examination, and recall in our Confession the sins of thought, word, and deed, we then brought to our mind.

YE that do truly and earnestly repent you of your sins, and are in love and charity with your neighbours, and intend to lead a new life, following the commandments of GOD, and walking from henceforth in His holy ways; Draw near with faith, and take this holy Sacrament to your comfort; and make your humble confession to Almighty GOD, meekly kneeling upon your knees.

Then shall this general Confession be made.

ALMIGHTY GOD, Father of our LORD Jesus Christ, Maker of all things, Judge of all men; We acknowledge and bewail our manifold sins and wickedness, Which we, from time to time, most grievously have committed, By thought, . . . word, . . . and deed . . . against Thy Divine Majesty, Provoking most justly Thy wrath and indignation against us. We do earnestly repent, And are heartily sorry for these our misdoings; The remembrance of them is grievous unto us; The burden of them is intolerable. Have mercy upon us, Have mercy upon us, most merciful Father; For Thy Son our LORD Jesus Christ's sake, Forgive us all that is past; And grant that we may ever hereafter Serve and please

Thee In newness of life, To the honour and glory of Thy Name; Through Jesus Christ our LORD. Amen.

THE DIVINE UPLIFTING.

Instruction.—Now exert your faith, for "according to thy faith so be it unto thee." Put away all thoughts of the scale of human forgiveness. He Who tells us to forgive even until seventy times seven will not do less than He commands. Remember GOD's Word:

Your sins are forgiven you for His Name's sake.—1 *S. John* ii. 12.

Thy faith hath saved thee; go in peace.—*S. Luke* vii. 50.

And as you hear the Comfortable Words, claim the Refreshment, Life, Salvation, and Advocacy promised to you. If you believe, you are now bound to lift up your heart from thoughts of self to the thought of God, and find your rest in the contemplation of His Greatness and Holiness.

Then shall the Priest (or Bishop being present) stand up, and turning himself to the people, pronounce this Absolution.

ALMIGHTY GOD, our heavenly Father, Who of His great mercy hath promised forgiveness of sins to all them that with hearty repentance and true faith turn unto Him; Have mercy upon you; pardon and deliver you from all your sins; confirm and strengthen you in all goodness; and bring you to everlasting life; through Jesus Christ our LORD. *Amen.*

Then shall the Priest say,

Hear what comfortable words our Saviour Christ saith unto all that truly turn to Him.

COME unto Me, all that travail and are heavy laden, and I will refresh you.—*S. Matt.* xi. 28.

So GOD loved the world, that He gave His Only-Begotten Son, to the end that all that believe in Him should not perish, but have Everlasting Life.—*S. John* iii. 16.

Hear also what Saint Paul saith.

THIS is a true saying, and worthy of all men to be received, That Christ Jesus came into the world to save sinners.—1 *Tim.* i. 15.

Hear also what Saint John saith.

IF any man sin, we have an Advocate with the Father, Jesus Christ the Righteous; and He is the Propitiation for our sins.—1 *S. John* ii. 1, 2.

The Offering of Praise.

Instruction.—In this Offering we do not think of what GOD has done for us, so much as of what He is, His Glory, Infinite Perfections, Eternal Love. This is the theme of the Angels' praise. They are lost in admiration of what He is. They cry "Holy, Holy, Holy," as expressing their sense of the absolute Beauty and Purity of GOD. These are reflected for us both in heaven and earth, which we confess to be full of His Glory. Knowing the Self-Sacrifice of GOD, we can feel that the earthly battlefields and scenes of sorrow and strife do not really mar the loveliness of nature. They are the marks of the progress of the Son of GOD in His victory over sin. Yes, the *whole* earth is *full* of His Glory. "Glory be to Thee, O LORD Most High."

After which the Priest shall proceed, saying:

Priest. Lift up your hearts.

Answer. We lift them up unto the LORD.

Priest. Let us give thanks unto our LORD GOD.

Answer. It is meet and right so to do.

Then shall the Priest turn to the Lord's Table and say,

IT is very meet, right, and our bounden duty, that we should at all times, and in all places, give thanks unto Thee, O LORD, [1]Holy Father, Almighty, Everlasting GOD.

Here shall follow the proper Preface, or else immediately shall follow,

THEREFORE with Angels and Archangels, and with all the company of heaven, we laud and magnify Thy glorious Name, evermore praising Thee, and saying,

HOLY, Holy, Holy, LORD GOD of Hosts, heaven and earth are full of Thy glory: Glory be to Thee, O LORD Most High. *Amen.*

PROPER PREFACES.

Upon Christmas-day, *and seven days after.*

BECAUSE Thou didst give Jesus Christ, Thine only Son, to be born as at this time for us; Who, by the operation of the Holy Ghost, was made very Man of the substance of the Virgin Mary His Mother; and that without spot of sin, to make us clean from all sin. Therefore with Angels, *etc.*

Upon Easter-day, *and seven days after.*

BUT chiefly are we bound to praise Thee for the glorious Resurrection of Thy Son Jesus Christ our LORD: For He is the very Paschal Lamb, Which

[1] These words [*Holy Father*] must be omitted on Trinity Sunday.

was offered for us, and hath taken away the sin of the world; Who by His Death hath destroyed death, and, by His Rising to life again, hath restored to us Everlasting Life. Therefore with Angels, *etc.*

Upon Ascension-day, *and seven days after.*

THROUGH Thy most dearly beloved Son Jesus Christ our LORD; Who, after His most glorious Resurrection manifestly appeared to all His Apostles, and in their sight ascended up into heaven, to prepare a place for us; that where He is, thither we might also ascend, and reign with Him in glory. Therefore with Angels, *etc.*

Upon Whit-Sunday, *and six days after.*

THROUGH Jesus Christ our LORD; according to Whose most true promise, the Holy Ghost came down as at this time from heaven, with a sudden great sound, as it had been a mighty wind, in the likeness of fiery tongues, lighting upon the Apostles, to teach them, and to lead them to all truth; giving them both the gift of divers languages, and also boldness with fervent zeal constantly to preach the Gospel unto all nations; whereby we have been brought out of darkness and error into the clear light and true knowledge of Thee, and of Thy Son Jesus Christ. Therefore with Angels, *etc.*

Upon the Feast of Trinity *only.*

WHO art One GOD, One LORD; not one only Person, but Three Persons in one Substance. For that which we believe of the glory of the Father, the same we believe of the Son, and of the Holy Ghost, without any difference or inequality. Therefore with Angels, *etc.*

III. THE OFFERING OF SELF IN UNION WITH CHRIST'S OFFERING.

Having therefore, brethren, boldness to enter into the holiest by the Blood of Jesus, by a new and living way, let us draw near with a true heart, . . . in full assurance of faith.

The Dread Approach.

Instruction.—Our first prayer is for union with Christ, for only by closest union with Him can we offer upon His Cross, the self that is stained by so many sins. When we remember how much we have lived for self it seems impossible to place it beside Christ's offering, so we pray that both the outward and inward life may be so cleansed by His Life, that in Him we may offer ourselves to the Father.

WE do not presume to come to this Thy Table, O merciful LORD, trusting in our own righteousness, but in Thy manifold and great mercies. We are not worthy so much as to gather up the crumbs under Thy Table. But Thou art the same LORD, Whose property is always to have mercy: Grant us therefore, gracious LORD, so to eat the Flesh of Thy dear Son Jesus Christ, and to drink His Blood, that our sinful bodies may be made clean by His Body, and our souls washed through His most precious Blood, and that we may evermore dwell in Him, and He in us. *Amen.*

If there is a pause say,

O MOST merciful Father, send down Thy most Holy Spirit, the Lord and Giver of Life, upon us and these Gifts, that we may receive the very Life of the LORD, empowering us to join in His Offering and have a share in His mighty Intercession.

The Way Made Open.

Instruction.—We now reach the highest point of the Service where in "the breaking of bread" we shew forth before GOD and man the LORD'S Death. Jesus Christ is "evidently set forth crucified." The One perfect and all sufficient Sacrifice is displayed in the way our LORD taught us. We continue the perpetual memory of His Precious Death. Every word and action speaks of sacrifice—the betrayal, the breaking, the giving, and with it comes the command to do likewise. The spirit in which *we* do this—for the whole action is ours — is all important. We can never do anything greater, for every unselfish action derives its efficacy from This. Close the eyes, concentrate the mind, and shew by an earnest "AMEN" how heartily you desire to follow in His steps.

THE COMMEMORATION.

ALMIGHTY GOD, our Heavenly Father, Who of Thy tender mercy didst give Thine only Son Jesus Christ to suffer death upon the Cross for our Redemption; Who made there (by His one Oblation of Himself once offered) a full, perfect, and sufficient Sacrifice, Oblation, and Satisfaction, for the sins of the whole world; and did institute and in His holy Gospel command us to continue, a perpetual Memory of that His Precious Death until His coming again;

THE INVOCATION.

HEAR us, O merciful Father, we most humbly beseech Thee; and grant that we, receiving these Thy creatures of Bread and Wine, according to Thy Son our Saviour Jesus Christ's Holy Institution, in remembrance of His Death and Passion, may be partakers of His most Blessed Body and Blood:

THE CONSECRATION.

WHO in the same night that He was betrayed, [a] took Bread; and when He had given thanks, [b] He brake it, and gave it to His disciples, saying,

Take, eat, [c] THIS IS MY BODY, WHICH IS GIVEN FOR YOU;

Do this in Remembrance of Me.

Likewise, after supper, [d] He took the Cup; and when He had given thanks, He gave it to them, saying,

Drink ye all of this, FOR THIS[e] IS MY BLOOD OF THE NEW TESTAMENT, WHICH IS SHED FOR YOU, AND FOR MANY FOR THE REMISSION OF SINS.

Do this, as oft as ye shall drink it, in Remembrance of Me. *Amen.*

a *Here the Priest is to take the Paten into his hand.*

b *And here to break the Bread.*

c *And here to lay his hand upon all the Bread.*

d *Here he is to take the Cup into his hand.*

e *And here he is to lay his hand upon every vessel, in which there is any Wine to be consecrated.*

The Divine Uplifting—Communion.

Before Reception.

Instruction.—It is a great thing to make the Sacrifice of Christ your chief boast, to join in uplifting it before the Father. But it is a still greater to show your desire to be identified with it by pressing forward to receive Him into your very self. It is only then that you show your deepest love for Him. Remember it is Sacrificed Life that you receive, and that our LORD'S purpose in communicating Himself to you in this sacrificial way—first the Body, then the Blood, is to lift you out of selfishness into perfect love.

Before you go up to receive, ask His Divine compassion in such words as these:

O Lamb of GOD, that takest away the sins of the world, have mercy upon us.

O Lamb of GOD, that takest away the sins of the world, grant us Thy peace.

BEHOLD, O LORD, I bless Thee, I praise Thee, I glorify Thee, I would that all men might glorify Thee and Thy wonderful Sacrifice in this Mystery of Thy love. Grant to me, most Gracious LORD, that by Thy Life given to me, I may die to the world and its influences, to the flesh and its indulgences, and living here a life hidden in Thee, centred in Thee, and bounded by Thee, I may hereafter see Thy face unveiled, and love, adore and rejoice in Thee through all Eternity.

Then say very slowly the Hymn,

JUST as I am, without one plea,
But that Thy Blood was shed for me,
And that Thou bidd'st me come to Thee,
O Lamb of GOD, I come.

Just as I am, though tossed about
With many a conflict, many a doubt,
Fightings and fears within, without,
O Lamb of GOD, I come.

Just as I am, poor, wretched, blind:
Sight, riches, healing of the mind,
Yea, all I need, in Thee to find,
O Lamb of GOD, I come.

Just as I am; Thou wilt receive,
Wilt welcome, pardon, cleanse, relieve;
Because Thy promise I believe,
O Lamb of GOD, I come.

Just as I am, Thy love unknown
Has broken every barrier down;
Now to be Thine, yea, Thine alone,
O Lamb of GOD, I come.

Just as I am, of that free love
The breadth, length, depth, and height to prove,
Here for a season, then above,
O Lamb of GOD, I come. Amen.

AUTHOR of life Divine;
Who hast a Table spread,
Furnished with mystic Wine
And everlasting Bread,
Preserve the life Thyself hast given,
And feed and train us up for Heaven.

Our needy souls sustain
With fresh supplies of love,
Till all Thy life we gain,
And all Thy fulness prove,
And, strengthened by Thy perfect grace,
Behold without a veil Thy Face. Amen.

Then in your own words, seek for some blessing you need for yourself. If further time remains, use one or more of the following prayers:

For Healing Virtue.—O LORD Jesu, Who didst heal the woman who touched the hem of Thy garment in the crowd, I would stretch out the hand of faith and touch Thee even now. Oh, let the healing virtue come forth and make me whole; for Thine own mercy's sake. Amen.

For the Sense of Christ's Presence.—O LORD Jesus, Who wast known to the two disciples at Emmaus in the breaking of bread, have mercy upon me; open mine eyes that I may see; and make Thyself known to Thine unworthy servant in this breaking of bread. Hear me, O Jesu, who livest and reignest with the Father and the Holy Spirit, one GOD evermore. Amen.

AND now, O FATHER, mindful of the love
That bought us, once for all, on Calvary's Tree,
And having with us Him that pleads above,
We here present, we here spread forth to Thee
That only Offering perfect in Thine eyes,
The one true, pure, immortal Sacrifice.

Look, FATHER, look on His Anointed Face,
And only look on us as found in Him:
Look not on our misusings of Thy grace,
Our prayer so languid, and our faith so dim;
For lo! between our sins and their reward
We set the Passion of Thy SON our LORD.

And so we come; O draw us to Thy Feet,
Most patient Saviour, Who canst love us still;
And by this Food, so awful and so sweet,
Deliver us from every touch of ill:
In thine own service make us glad and free,
And grant us never more to part with Thee. Amen.

When the time has come to communicate, go quietly up to the Altar rail, kneel down and receive into your hands the precious Gifts, remembering the Lord's Promise:

If any man hear My voice and open the door, I will come in to him, and will sup with him, and he with Me.

On approaching the Altar.—LORD, I am not worthy that Thou shouldest come under my roof, but speak the word only and my soul shall be healed.

Whilst waiting to receive.

Oh, come in this sweet morning hour,
Feed me with Food Divine,
And fill with all Thy love and power
This worthless heart of mine.

After receiving the Heavenly Bread.—Glory be to Thee Who feedest me with the Bread of Life.

Before receiving the Chalice.—I will receive the Cup of salvation, and call upon the Name of the LORD.

After.

Grace and life eternal
In that Blood I find;
Blest be His compassion,
Infinitely kind.

Let the water and the Blood
From Thy riven side which flowed,
Be of sin the double cure,
Cleanse me from its guilt and power.

As you return say,

I can do all things in Christ who strengtheneth me.

LORD, in ceaseless contemplation,
Fix my thankful heart on Thee,
Till I taste Thy full salvation,
And Thine unveiled glory see.

After Reception.

Instruction.—When you have returned to your seat, try to realize for a few quiet moments that the Life of a Living Person has passed into you, that this Person is the Risen Christ, and that He has come to make you like Himself—pure, strong, victorious.

Then say, if you have time, parts of the Magnificat or Te Deum, the 23rd or 103rd Psalms, with the General Thanksgiving Prayer.

MY soul doth magnify the LORD,
And my spirit hath rejoiced in GOD my Saviour.
For He hath regarded the lowliness of His handmaiden (or servant).
For He that is mighty hath magnified me, and Holy is His Name.
And His mercy is on them that fear Him, throughout all generations.
He hath filled the hungry with good things.

THOU art the King of Glory, O Christ.
Thou art the Everlasting Son of the Father.

When Thou tookest upon Thee to deliver man,
Thou didst not abhor the Virgin's womb.
When Thou hadst overcome the sharpness of Death,
Thou didst open the Kingdom of Heaven to all believers.
Thou sittest at the right hand of GOD, in the glory of the Father.
I therefore pray Thee, help me Thy servant, whom
Thou hast redeemed with Thy precious Blood.
Vouchsafe, O LORD, to keep me this day without sin.
O LORD, have mercy upon me—have mercy upon me.
O LORD, let Thy mercy lighten upon me, as my trust is in Thee.
O LORD, in Thee have I trusted, let me never be confounded.

PSALM XXIII. *Dominus regit me.*

THE LORD is my shepherd: therefore can I lack nothing.

2. He shall feed me in a green pasture: and lead me forth beside the waters of comfort.

3. He shall convert my soul: and bring me forth in the paths of righteousness, for His Name's sake.

4. Yea, though I walk through the valley of the shadow of death, I will fear no evil: for Thou art with me; Thy rod and Thy staff comfort me.

5 Thou shalt prepare a table before me against them that trouble me: Thou hast anointed my head with oil, and my cup shall be full.

6. But Thy loving-kindness and mercy shall follow me all the days of my life; and I will dwell in the house of the LORD for ever.

Glory be, etc.

PSALM CIII. *Benedic, anima mea.*

PRAISE the LORD, O my soul: and all that is within me praise His holy Name.

2 Praise the LORD, O my soul, and forget not all His benefits;

3. Who forgiveth all thy sin: and healeth all thine infirmities.

4. Who saveth thy life from destruction: and crowneth thee with mercy and loving-kindness;

5. Who satisfieth thy mouth with good things: making thee young and lusty as an eagle.

6. The LORD executeth righteousness and judgment for all them that are oppressed with wrong.

7. He shewed His ways unto Moses: His works unto the children of Israel.

8. The LORD is full of compassion and mercy: long-suffering, and of great goodness.

9. He will not alway be chiding: neither keepeth He His anger for ever.

10. He hath not dealt with us after our sins: nor rewarded us according to our wickednesses.

11. For look how high the heaven is in comparison of the earth: so great is His mercy also toward them that fear Him.

12. Look how wide also the east is from the west: so far hath He set our sins from us.

13. Yea, like as a father pitieth his own children: even so is the LORD merciful unto them that fear Him.

14. For He knoweth whereof we are made: He remembereth that we are but dust.

15. The days of man are but as grass; for he flourisheth as a flower of the field.

16. For as soon as the wind goeth over it, it is gone: and the place thereof shall know it no more.

17. But the merciful goodness of the LORD endureth for ever and ever upon them that fear Him: and His righteousness upon children's children.

18. Even upon such as keep His covenant: and think upon His commandments to do them.

19. The LORD hath prepared His seat in heaven: and His kingdom ruleth over all.

20. O praise the LORD, ye angels of His, ye that excel in strength; ye that fulfil His commandment, and hearken unto the voice of His words.

21. O praise the LORD, all ye His hosts: ye servants of His that do His pleasure.

22. O speak good of the LORD, all ye works of His, in all places of His dominion: praise Thou the LORD, O my soul.

ALMIGHTY GOD, Father of all mercies, I give Thee most humble and hearty thanks for all Thy goodness and loving-kindness to me. I bless Thee for my creation, preservation, and all the blessings of this life, but above all for Thine inestimable love in the redemption of the world by the Passion and Death of Thy Son Jesus Christ, for the means of grace—especially the Sacrament of the Body and Blood of Thy Son which I have received, and the expectation of a glorious hereafter, the pledge of which is sealed to me in this Holy Communion. And I pray Thee, give me that due sense of all Thy mercies, that my heart may be unfeignedly thankful, and that I shew forth Thy praise not only with my lips but in my life, by giving up myself to Thy service, and by walking before Thee in holiness and righteousness all my days, through Jesus Christ our LORD, to whom with Thee and the Holy Ghost be all honour and glory, world without end.

Prayers for Special Graces (see p. 80).

Against the Besetting Sin.—O merciful Saviour, Who hast compassion on our weakness and didst pray for Thy disciple that his faith might not utterly fail; Have mercy upon me whom Thou knowest to be so often tempted to be . . . , and give me Thy special grace that this day I may be kept free from all . . . and be very . . . . Help me, O LORD, that I fall not, or, if I fall, bring me back quickly to Thee and teach me to love Thee better for Thy tender mercies' sake. Amen.

For the Love of God.—O GOD, Who hast prepared for them that love Thee such good things as pass man's understanding, pour into my heart such love toward Thee, that loving Thee in all things and above them all, I may obtain Thy promises, which exceed all that I can desire; through Jesus Christ our LORD. Amen.

For the Love of Neighbour.—O LORD, Who hast taught us that all our doings without Charity are nothing worth, send Thy Holy Ghost and pour into my heart that most excellent gift of Charity, the very bond of peace and all virtues, without which whosoever liveth is counted dead before Thee. Grant this, O LORD, for Thy dear Son's sake, Jesus Christ our LORD. Amen.

Intercession.

Instruction.—After your Thanksgiving, use the rest of your time in Intercession. Being one with Christ, you can exercise your Priesthood. Prayers for others at this time are believed to have special efficacy. Do not forget, then, to pray for your family, your parish, and your Diocese—and offer up all in the LORD'S Prayer. The following verse should be used in any case.

And now for those, our dearest and our best,
By this prevailing Presence we appeal;
O fold them closer to Thy mercy's breast,
O do Thine utmost for their souls' true we ;
From tainting mischief keep them white and clear,
And crown Thy gifts with strength to persevere.

If you have time use the following.

(*a*) *For the Church in thy House.*—Stretch forth, O LORD, the right hand of Thy Power and Love upon all those who are near or dear to me (*espec. . . .*). Grant that they may be guided by the light of Thy divine inspiration, filled with the gifts of Thy bountiful Providence, preserved in body and soul, and finally be presented faultless before the Presence of Thy glory with exceeding joy, through Jesus Christ our LORD. Amen.

(*b*) *For the Church in thy Parish.*—Almighty and everlasting GOD, Who dost govern all things in Heaven and earth, mercifully hear my prayers, and grant to this parish all things that are needful for its spiritual welfare (*espec. . . .*). Bless, both in body and soul, those whom Thou hast set over us; Grant that in our Church the poor may be freely admitted to worship Thee. Strengthen and confirm the faithful . . . ; Visit and relieve the sick . . . ; Turn and soften the wicked . . . ; Rouse the careless . . . ; Recover the fallen . . . ; Restore the penitent . . . ; Remove all hindrances to the advancement of Thy truth ; and bring all to be of one heart and mind within the fold of Thy Holy Church : to the honour and glory of Thy Blessed Son, Jesus Christ our LORD. Amen.

(*c*) *For the Church in thy Diocese.*—Almighty and Merciful GOD, look down in Thy mercy upon Thy servant, N., our Bishop, to whom Thou hast given charge over this Diocese, and evermore guide, defend, comfort, sanctify and save him, and grant to this Diocese all things needful for its spiritual welfare . . . ; faithful and godly priests to proclaim the everlasting Gospel and minister the Sacraments ; Christian Schools for the education of the young ; beautiful Churches for the reverent worship of Thy Holy Name ; Hospitals for the sick and Homes for the destitute and fallen. And in Thy mercy send down from heaven into our hearts that peace which the world cannot give, that with one heart and mind we may glorify Thy Holy Name, through Jesus Christ our Lord. Amen.

(*d*) *For the Church in thy Country.* — We beseech Thee, Almighty Father, for that branch of Thy Holy Catholic and Apostolic Church to which we belong, that what is wanting in it may be supplied, what is unsound corrected; that all heresies, schisms and scandals, as well public as private, may be removed; and that she may be filled with the spirit of missionary zeal, showing all diligence both in prayers and alms to spread abroad the knowledge of Thy truth and to enlarge the boundaries of Thy kingdom, through Jesus Christ our LORD. Amen.

(*e*) *For the Church in the World.*—O LORD Jesus Christ, who saidst unto Thine Apostles, Peace I leave with you, My peace I give unto you; regard not our sins, but the faith of Thy Church, and grant her that peace and unity which is according to Thy will, Who livest and reignest for ever and ever, one GOD, world without end. Amen.

(*f*) *For the Church in Paradise.*—Be mindful, O LORD, of the souls of Thy servants and handmaidens who have gone before us with the sign of faith and rest in the sleep of peace. . . . To them, O LORD, and all who rest in Christ, mercifully grant a place of refreshment, of light, and of peace, through the same Christ our LORD.

Then shall the Priest say the Lord's Prayer, the People repeating after him every Petition.

OUR Father, Which art in heaven, Hallowed be Thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil: For Thine is the kingdom, the power, and the glory, for ever and ever. Amen.

The Offering of Self in Christ.

Instruction.—Now offer and present yourself, your soul and body, in union with the Sacrifice on Calvary. Do it with the full assent of a reason that acknowledges the service of GOD to be perfect freedom, with the consciousness that holiness demands that all must be given, with the hope that by the life of Christ received your service may be always "glad and free."

PRAYER OF OBLATION.

O LORD and heavenly Father, we Thy humble servants entirely desire Thy Fatherly Goodness mercifully to accept THIS OUR SACRIFICE OF PRAISE AND THANKSGIVING; most humbly beseeching Thee to grant, that by the Merits and Death of Thy Son Jesus Christ, and through faith in His Blood, we, and all Thy whole Church, may obtain remission of our sins, and all other benefits of His Passion.

AND HERE WE OFFER AND PRESENT UNTO THEE, O LORD, OURSELVES, OUR SOULS AND BODIES, TO BE A REASONABLE, HOLY, AND LIVELY SACRIFICE UNTO THEE; humbly beseeching Thee, that all we, who are partakers of this holy Communion, may be fulfilled with Thy Grace and Heavenly Benediction.

And although we be unworthy, through our manifold sins, to offer unto Thee any sacrifice; yet we beseech Thee to accept this our bounden duty and service; not weighing our merits, but pardoning our offences, through Jesus Christ our LORD; By Whom, and with Whom, in the unity of the Holy Ghost, all honour and glory be unto Thee, O Father Almighty, world without end. *Amen.*

THANKSGIVING.

If the following Prayer be not said publicly, say it privately before leaving the Church. Note what the Church takes for granted—(1) That you have been fed with the Body and Blood of Christ. (2) That you are certain GOD cares about you. (3) That you are in His Son and may look forward to a glorious future. All you need is perseverance to stay where you are, and in the power of Christ's Risen Life to finish the work GOD has already begun for you. And this is what you ask for. Note also that in the *Gloria in Excelsis*, the Gift you have received is described as GOD's "Great Glory," Jesus Christ being described in the Scriptures as "the brightness of His Glory."

ALMIGHTY and everliving GOD, we most heartily thank Thee, for that Thou dost vouchsafe to feed us, who have duly received these holy Mysteries, with the spiritual food of the most precious Body and Blood of Thy Son our Saviour Jesus Christ; and dost assure us thereby of Thy favour and goodness towards us; and that we are very members incorporate in the mystical Body of Thy Son, which is the blessed company of all faithful people; and are also heirs through hope of Thy everlasting kingdom, by the merits of the most precious Death and Passion of Thy dear Son. And we most humbly beseech Thee, O heavenly Father, so to assist us with Thy grace, that we may continue in that holy fellowship, and do all such good works as Thou hast prepared for us to walk in; through Jesus Christ our LORD, to Whom, with Thee and the Holy Ghost, be all honour and glory, world without end. *Amen.*

The Gloria in Excelsis.

GLORY be to GOD on high,
And in earth Peace,
Good Will towards men.

We praise Thee,
We bless Thee,
We worship Thee,
We glorify Thee,
We give thanks to Thee for Thy GREAT GLORY,
O LORD GOD, Heavenly King, GOD The Father Almighty.

O LORD, the Only-Begotten Son, Jesu Christ;
O LORD GOD, Lamb of GOD, Son of the Father,
That takest away the sins of the world,
Have mercy upon us.
Thou that takest away the sins of the world,
Have mercy upon us.
Thou That takest away the sins of the world,
Receive our prayer.
Thou That sittest at the right hand of GOD the Father,
Have mercy upon us.

For Thou only art Holy;
Thou only art The LORD;
Thou only, O Christ, with the Holy Ghost,
Art Most High in the Glory of GOD the Father. *Amen.*

The Benediction.

He lifted up His Hands and blessed them. My peace I give unto you; not as the world giveth give I unto you.

The Benediction.—This is Christ's last gift to you before you go back to the world. Every Eucharist is not only a means of strength, but of growth in the knowledge and love of GOD and of His Son Jesus Christ.

The object of our LORD's gift of Peace is that it may guard our hearts against everything that may disturb the realization of that love or prevent the increase of that knowledge.

THE Peace of God, which passeth all understanding, keep your hearts and minds in the knowledge and love of GOD, and of His Son Jesus Christ our LORD:

And the Blessing of GOD Almighty, the Father, the Son, and the Holy Ghost, be amongst you, and remain with you always. *Amen.*

THANKSGIVING AFTER HOLY COMMUNION.

Instruction.—Do not be in any hurry to leave the Church. Try to gather up all that has been done for you. Remember the lesson of the Gospel, the assurance of the Absolution, the living Power of the Body and Blood of the LORD, and pray that you may neither forget nor be unthankful.

Think also of what you have done: You have offered yourself and all you have, your work, your time, your thought to GOD. You have done this in union with the adorable Sacrifice of Jesus Christ. Pray that you may not belie either your words or your actions, but that you may live and walk as one who is consecrated to the service of GOD.

And, above all, remember the counsel of the Church: "*Feed on Him by faith with thanksgiving.*" Make much of what you have received by meditation and acts of faith. Cultivate a thankful spirit. Realize unceasingly that GOD's favour and goodness are assured to you, and that you are an heir of everlasting life, and so "in everything give thanks."

Prayers that may be said after the Benediction.—1. *For obedience to the Gospel.*—Blessed LORD, Who hast caused the Light of Thy glorious Gospel to shine into my heart, grant that I may in such wise mark, learn, and inwardly digest the lesson contained in it, that I may embrace and ever hold fast the blessed hope of everlasting life, which Thou hast given us in our Saviour Jesus Christ.

2. *For obedience to the heavenly Vision of God's glory.*—O LORD JESUS CHRIST, Who hast blessed us with heavenly gifts, grant that the ears which have heard the voice of Thy songs may be closed to the voice of clamour and dispute. Grant also that the eyes which have seen Thy great love may also behold Thy blessed hope; that the tongues which have sung the Sanctus may speak the truth. Grant that

the feet which have walked in the Church may walk in the region of light; that the bodies which have tasted Thy living Body may be restored in newness of life. Who livest and reignest with the Father and the Holy Spirit, ever One GOD, world without end.

3. *For strength for our journey.*—O GRACIOUS and merciful Father, Who didst send Thine Angel and feed Thy servant Elijah with heavenly food, so that "he arose and did eat and drink, and went in the strength of that meat forty days and forty nights unto Horeb, the Mount of GOD;" we praise and bless Thy Holy Name for that Thou hast fed Thy servants this day with the Bread of life, and refreshed our fainting souls with the fruit of the Heavenly Vine. Lead us on our way, we pray Thee, in the strength of this Food, that we faint not nor be weary in well-doing. Give us the grace of perseverance, that we may travel safely through the wilderness, until we come to the Mount of GOD, the heavenly Zion; through Jesus Christ our LORD. Amen.

4. *For a reverent care of That which we have received.*—O GOD, Who in a wonderful Sacrament has left us a memorial of Thy Son's Passion: grant us, we beseech Thee, so to reverence the sacred Mysteries of His Body and Blood, that we may ever find within ourselves the fruit of His Redemption; Who livest and reignest with Thee and the Holy Spirit, ever One GOD, world without end. Amen.

PRAYERS EXPRESSING OUR EUCHARISTIC INTENTION.

(*Note.—These may be said immediately after receiving the Eucharist.*)

On beginning a new Work.

PROSPER Thou the work of my hands, O LORD; O prosper Thou my handy work. Guide me with Thy counsel.

To the greater glory of Thy Name, O GOD, I approach this work, and offer it to Thee in union with the infinite merits of Jesus Christ.

On completing a Work.

O HEAVENLY Father, I commend unto Thee this work of mine to be perfected and finished by Thee, and I offer it unto Thee in union with the perfect work of Thy Son Jesus Christ.

Thanksgiving for Special Answers to Prayer.

GLORY be to Thee, O LORD, for Thy mercy. Praise the LORD, O my soul, and all that is within me, praise His Holy Name. What reward shall I give unto the LORD for all the benefits that He hath done unto me? I will offer unto GOD thanksgiving, and pay my vows unto the Most Highest.

In Anxiety or Distress of Mind.

IF it be Thy will that I be in darkness, be Thou blessed; if it be Thy will that I be in light, be Thou again blessed. If Thou vouchsafe to comfort me, be Thou blessed; and if Thou suffer me to be afflicted, be Thou again blessed. In union with the Oblation of Jesus Christ I resign myself to Thy blessed will, whether it be for life or death; only praying Thee that I may know what Thou wouldest have me to do, and may find strength to do it.

In Trouble or Pain.

LORD, I offer up to Thee all that I now suffer or may have to suffer, that it may be united to the suffering of my Saviou. and be sanctified by His Passion. Oh, what great troubles hast Thou shewed me; yet didst Thou turn again and refresh me!

Before a Journey.

O GOD, who didst cause the children of Israel to pass with dry feet through the midst of the sea, grant to us, we beseech Thee, a prosperous journey and a

peaceful time; that accompanied by Thy Holy Angels we may arrive safely at the place whither we are going, and finally through Thy mercy, enter the haven of eternal rest. Amen.

ANNIVERSARIES.

(*Prayers that may be said for ourselves or others.*)

Birthday.—New Year's Day.

O BLESSED and eternal GOD, I give Thee praise and glory for Thy great mercy unto *me* in bringing *me* to the beginning of another year. Let *my* years, O LORD, be so many degrees of nearer approach unto Thee, and be Thou *my* strength and *my* guide unto death; and mercifully grant that *I* may so apply *my* heart unto wisdom, that after a holy and blessed life here on earth, *I* may be brought unto a glorious eternity, through Jesus Christ our LORD.

Baptism.

I YIELD Thee humble thanks, O heavenly Father, that Thou hast vouchsafed to call *me* to the knowledge of Thy grace, and faith in Thee: increase this knowledge, and confirm this faith in *me* evermore. Give unto *me* Thy grace; that, being born again, and made an heir of everlasting salvation, through our LORD Jesus Christ, *I* may continue Thy *servant*, and attain Thy promises; through the same LORD Jesus Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the same Holy Spirit, everlastingly. Amen.

Confirmation.

I THANK Thee, O my GOD, for Thy goodness to *me*, and especially for Thy gifts in Confirmation. Help *me*, I beseech Thee, to bring forth in my life that fruit of the Spirit which belongs to Thy true children. Make *me* true, loving, pure, humble, and forbearing in all *my* thoughts and words, and grant that *I* may serve Thee faithfully unto *my* life's end; through Jesus Christ our LORD. Amen.

Wedding-Day.

ALMIGHTY GOD, Who at the beginning didst create our first parents, Adam and Eve, and didst sanctify and join them together in marriage; Pour upon *us* the riches of Thy grace, sanctify and bless *us* that we may please Thee both in body and soul, and live together in holy love unto *our* lives' end; through Jesus Christ our LORD. Amen.

ON SAINTS' DAYS.

O ALMIGHTY GOD, Who hast knit together Thine elect in one communion and fellowship, in the mystical body of Thy Son Christ our Lord; Grant us grace so to follow Thy blessed Saints in all virtuous and godly living, that we may come to those unspeakable joys, which Thou hast prepared for them that unfeignedly love Thee; through Jesus Christ our LORD. Amen.

THANKSGIVINGS.

For the Harvest.

O MOST merciful Father, Who hast blessed the labours of the husbandman in the returns of the fruits of the earth; We give Thee humble and hearty thanks for this Thy bounty; beseeching Thee to continue Thy loving-kindness to us, that our land may still yield her increase, to Thy glory and our comfort; through Jesus Christ our LORD. Amen.

For any Particular Blessing.

O GOD, Who art the giver of life, of health, and of safety; I bless Thy Name, that Thou hast been pleased to . . . Gracious art Thou, O LORD, and full of compassion to the children of men. May *my heart* be duly impressed with a sense of Thy merciful goodness, and may *I* devote the residue of *my* days to an humble, holy, and obedient walking before Thee; through Jesus Christ our LORD. Amen.

INTERCESSIONS

THAT MAY BE USED AT THE CELEBRATION OR PRIVATELY ON EACH DAY OF THE WEEK.

MONDAY.

THE CHURCH THAT IS IN THY HOUSE.

Pray one for another that ye may be healed.

A Prayer for Husband or Wife.

O GOD, Who hast joined . . . with me in the Holy Estate of Matrimony, give us grace to love one another with a holy love, as Christ has loved His spouse the Church. May we live together as heirs of the grace of eternal life [and bring up the children which Thou hast given to us, in Thy faith and fear], and hereafter be amongst the members of that Church triumphant which Christ will receive to Himself to be with Him for ever, for the same Jesus Christ's sake. Amen.

For Father or Mother.

O GOD, Who hast commanded us to honour our father and our mother, mercifully hear me as I commend to Thy loving mercy my father and mother; reward them with Thine eternal good things for all the care, trouble, and grief they have borne on my account; give them here all things needful for soul and body, and hereafter join me with them to the company of Thy saints and elect. Through Christ our LORD. Amen.

For the Family.

VISIT, I beseech Thee, O LORD, my home and my family, and drive far from it all the snares of the enemy, especially all strife, envy, and unhappiness. Let Thy holy Angels dwell therein, and preserve us in peace, and let Thy blessing be upon us evermore. Through Jesus Christ our LORD. Amen.

For Young Children.

BLESS, O LORD, my dear children . . . whom Thou hast made Thine own in Holy Baptism. I earnestly entreat Thee that the Grace then vouchsafed to them may ever abide and increase within them. Give us wisdom from above, so that we may bring them up in the nurture and admonition of the LORD. May we, by our instruction and example, help and not hinder them in the way of Godliness, and may both we and they ever remain in the number of Thy faithful and elect children. Through Thy Holy Child, Jesus our LORD. Amen.

For Brothers and Sisters.

O HEAVENLY Father, strengthen me and my brothers and sisters in the holy bonds of Thy love, by drawing us all to an increasing love of Thyself, till the brotherhood which has begun on earth is perfected in heaven. Through Jesus Christ our LORD. Amen.

For a Godchild.

BLESS, O LORD, my Godchild . . . Grant that all things belonging to the Spirit may live and grow in *him*, so that *he* may have victory over the world, the flesh, and the devil, and may be everlastingly rewarded. Through Jesus Christ our LORD. Amen.

For a Sick Person.

ALMIGHTY GOD, and merciful Father, to Whom alone belong the issues of life and death; Look down from heaven, we humbly beseech Thee, with the eyes of mercy, upon the sick *child* for whom our prayers are desired. Deliver *him*, O LORD, in Thy good appointed time, from *his* bodily pain, and visit *him* with Thy salvation; that if it should be Thy good pleasure to prolong *his* days here on earth, *he* may live to Thee, and be an instrument of Thy glory, by serving Thee faithfully, and doing good in *his* generation. Or else receive *him* into those heavenly habitations, where the souls of those who

sleep in the LORD Jesus enjoy perpetual rest and felicity. Grant this, O LORD, for the love of Thy Son, our Saviour Jesus Christ. Amen.

For Friends in Darkness.

O ALMIGHTY GOD, we beseech Thee to hear our prayers for all those our friends (*espec. . . .*) who know Thee not or neglect to serve Thee; that Thou wouldest grant to them true repentance and an earnest longing for Thy service. Through Jesus Christ our LORD. Amen.

For Servants.

GRACIOUS FATHER, bless my servants, and make them Thine; give them grace to serve Thee first, with faithfulness, soberness, diligence. Make me ever willing, and in some measure able, to repay unto them the time and the strength which they either have spent or shall spend to do me service, for Jesus Christ's sake. Amen.

TUESDAY.

THE CHURCH THAT IS IN THY PARISH.

Seek the Peace of the city . . . . and pray unto the Lord for it.

For the Parish Priest.

O GOD, the Pastor and Guide of all Thy people, look favourably on Thy servant . . . . whom Thou hast willed to preside as Pastor over Thy Church in this Parish; grant, we beseech Thee, that both by word and by example he may profit those over whom he is set, that, together with his flock, he may attain eternal life, through Jesus Christ our LORD. Amen.

During the Vacancy of a Parish.

WE most humbly beseech Thee, O LORD, that of Thine unbounded goodness, Thou wouldest grant unto Thy Church in this place, a Pastor who by his godly care for us may be ever pleasing unto Thee, and may be alway diligent for the right governance

and instruction of Thy people, to the glory of Thy Holy Name. Who livest and reignest One GOD, world without end. Amen.

For a Good Work.

VOUCHSAFE, we beseech Thee, merciful LORD, to prosper with Thy blessing the work of . . . . and all others designed to promote Thy Glory and the good of souls. Grant that those who serve Thee in this work may set Thy Holy Will ever before them, and do that which is well pleasing in Thy sight, and persevere in Thy service unto the end, through Jesus our LORD. Amen.

For those about to be or who are already Confirmed.

O HOLY GHOST, Who hast vouchsafed to choose our bodies for Thy temple, quicken them unto newness of life in union with the Only-Begotten SON, reveal Thy gracious indwelling in every one of us, and especially now we pray for those waiting for Thy gifts [or *upon whom Thou hast recently descended*], that they may by Thy presence be strengthened against every enemy, and enlightened with a true knowledge of things divine, so that living in the fear and love of GOD they may be purified from earthly corruption, and attain to dwell in the blessed fellowship of the saints, Who with the Father and the Son are blessed and glorified now and for evermore. Amen.

For those engaged in Works of Mercy.

BLESS, O LORD, we beseech Thee, all those who are devoted to serve Thee in works of charity, as well for the training of the young as for the reclaiming of the fallen (*espec.* . . .). Also those who are occupied in visiting the sick, the poor, and the ignorant (*espec.* . . .). Accept their labours, and grant that while they sympathize with others, in their necessity and sorrow, they may bring them to know the joys of the Divine Life in which they live—Who livest and reignest, One GOD, world without end. Amen.

For the Sick and Dying.

O GRACIOUS LORD JESUS, Who didst vouchsafe to die on the Cross for us; remember, we beseech Thee, all Sick and Dying Persons (*espec.* . . .); and grant that they may omit nothing which is necessary to make their peace with Thee before they die. Deliver them, O LORD, from the malice of the Devil, and from all sin and evil, and grant them a happy end, for Thy loving mercy's sake. Amen.

For School Children.

POUR down Thy blessing, O heavenly FATHER, upon the children in our Day and Sunday Schools, and give the Teachers grace to train them in Thy faith, fear, and love, that as they grow in years they may grow in grace, and may hereafter be found in the number of Thine elect children. Through Jesus Christ our LORD. Amen.

For the Conversion of Sinners.

ALMIGHTY GOD, we beseech Thee to hear our prayers for such as sin against Thee, or neglect to serve Thee (*espec.* . . .), that Thou wouldest vouchsafe to bestow upon them true repentance and earnest longing for Thy service. Through Jesus Christ our LORD. Amen.

For Sufferers in Mind or Body.

O LORD JESUS CHRIST, our Sympathizing Saviour, Who for man didst bear the Agony and the Cross; draw Thou near to Thy suffering servants, in their pain of body or trouble of mind (*espec.* . . .); hallow all their crosses in this life, and crown them hereafter where all tears are wiped away; where, with the Father and the Holy Ghost, Thou livest and reignest, One GOD, world without end. Amen.

For any who have asked our Prayers.

STRETCH forth, O LORD, the right hand of Thy mercy upon Thy servants, that seeking Thee with their whole heart, they may have their needs supplied both in body and soul. Through Jesus Christ our LORD. Amen.

WEDNESDAY.

FOR THE CHURCH IN THY DIOCESE.

Ye that make mention of the Lord, keep not silence, and give Him no rest till He establish and make Jerusalem a praise on the earth.

For the Bishop of the Diocese.

O GOD, the Pastor and Ruler of Thy faithful servants, look down in mercy on Thy servant . . . our Bishop, to whom Thou hast given charge over this Diocese, and evermore guide, defend, comfort, sanctify, and save him; and grant him by Thy grace so to advance in word and good example, that he may, with the flock committed to him, attain to everlasting life; through Jesus Christ our LORD. **Amen.**

During the Vacancy of a See.

MAY Thy boundless loving-kindness, O LORD, grant to Thy Church a Bishop who shall be pleasing to Thee in holiness of life, and profitable to us in watchfulness and zeal. Through Jesus Christ our LORD. **Amen.**

At the Consecration of a Church.

O GOD, Who art Thyself the Author of the gifts that are to be dedicated to Thee, pour forth Thy blessing on this house of prayer: And of Thy mercy grant that Thy help and defence may be enjoyed by all who shall call upon Thy Name therein. Through Jesus Christ our LORD. **Amen.**

For Diocesan Societies in which we are specially interested.

GRANT, O LORD, we pray Thee, to the Society of . . . . such an increase of numbers as shall best accomplish Thy holy will, and to the members the fulness of Thy blessing, that each according to His measure may promote Thy glory; through Jesus Christ our LORD. **Amen.**

For Places spiritually destitute.

O ALMIGHTY GOD, have pity on our brethren who are perishing for lack of opportunities of grace. And grant that faithful Priests, ministering to Thine inheritance, may train the young, instruct the ignorant, tend the sick, win the hardened, reconcile the penitent, and perfect Thy Saints to the glory of Thy Holy Name; through Jesus Christ our LORD. Amen.

For Hospitals and Homes of Mercy.

VOUCHSAFE, we beseech Thee, merciful LORD, to prosper with Thy blessing all institutions designed for the promotion of Thy glory, and the good of souls (*espec.* . . .). Grant that those who serve Thee in religious houses, hospitals, and homes may set Thy holy Will ever before them, and do that which is well-pleasing in Thy sight, and persevere in Thy service unto the end; through Jesus Christ our LORD. Amen.

For those who are to be admitted into Holy Orders.

¶ *To be used in the Weeks preceding the stated Times of Ordination.*

ALMIGHTY GOD, our heavenly Father, who hast purchased to thyself an universal Church by the precious blood of Thy dear Son; Mercifully look upon the same, and at this time so guide and govern the minds of Thy servants the Bishops and Pastors of Thy flock, that they may lay hands suddenly on no man, but faithfully and wisely make choice of fit persons, to serve in the sacred Ministry of Thy Church. And to those who shall be ordained to any holy function, give Thy grace and heavenly benediction; that both by their life and doctrine they may show forth Thy glory, and set forward the salvation of all men; through Jesus Christ our LORD Amen.

THURSDAY.

THE CHURCH THAT IS IN THY COUNTRY.

I exhort therefore that supplications, prayers, intercessions, and giving of thanks be made for all men.

For the State.

O LORD, our heavenly Father, the high and mighty Ruler of the universe, Who dost from Thy throne behold all the dwellers upon earth: Most heartily we beseech Thee with Thy favour to behold and bless Thy servant . . . and all others in authority; and so replenish them with the grace of Thy Holy Spirit, that they may always incline to Thy will, and walk in Thy way. Endue them plenteously with heavenly gifts; grant them in health and prosperity long to live; and finally, after this life, to attain everlasting joy and felicity; through Jesus Christ our LORD. Amen.

For Home and Foreign Missions.

O LORD JESUS CHRIST, Who didst charge Thine Apostles that they should preach the Gospel to every nation; prosper, we pray Thee, all Missions both at home and abroad (*espec.* . . .); give them all things needful for their work, making them to be centres of spiritual life, to the quickening of many souls, and the glory of Thy holy Name. Support, guide, and bless the Clergy who are called to labour in those parts of Thy vineyard, give them grace to witness to the Faith, endue them with burning zeal and love, make them patient under all disappointments, and meekly submissive under all persecutions, that they may turn many to righteousness, and may themselves win a Crown of everlasting glory, Who livest and reignest GOD for ever and ever. Amen.

For Schools of Theology and Training Colleges.

O THOU true Light that lightest every man that cometh into the world; Do Thou in Thy mercy

touch the hearts and lighten the understandings of all who are preparing for Thy ministry (*espec.* . . .); that they may readily acknowledge and cheerfully obey all that Thou wouldest have them believe and practise, to the benefit of Thy holy Church and their own salvation. Amen.

A Prayer to be used at the Meetings of Diocesan or National Synods.

ALMIGHTY and everlasting God, who by Thy Holy Spirit didst preside in the Councils of thy blessed Apostles, and hast promised, through Thy Son Jesus Christ, to be with Thy Church to the end of the world; We beseech Thee to be present with the Council of Thy Church *here* assembled in Thy Name and Presence. Save them from all error, ignorance, pride, and prejudice; and of Thy great mercy vouchsafe, we beseech Thee, so to direct, sanctify, and govern *us* in *our* present work, by the mighty power of the Holy Ghost, that the comfortable Gospel of Christ may be truly preached, truly received, and truly followed, in all places, to the breaking down the kingdom of sin, Satan, and death; till at length the whole of Thy dispersed sheep, being gathered into one fold, shall become partakers of everlasting life; through the merits and death of Jesus Christ our Saviour. Amen.

For Fruitful Seasons.

¶ *To be used on Rogation-Sunday and the Rogation-days.*

ALMIGHTY GOD, Who hast blessed the earth that it should be fruitful and bring forth whatsoever is needful for the life of man, and hast commanded us to work with quietness, and eat our own bread; Bless the labours of the husbandman, and grant such seasonable weather that we may gather in the fruits of the earth, and ever rejoice in Thy goodness, to the praise of Thy holy Name; through Jesus Christ our LORD. Amen.

FRIDAY.

THE CHURCH THAT IS IN THE WORLD.

Pray for the peace of Jerusalem; they shall prosper that love Thee.

For the Holy Catholic Church.

GRACIOUS Father, we humbly beseech Thee to bless Thy Holy Catholic Church, and fill it with truth and grace. Where it is corrupt, purge it; where it is in error, direct it; where anything is amiss, reform it; where it is right, strengthen and confirm it; where it is wanting, furnish it; where it is divided and rent asunder, heal the breaches thereof; O Thou Holy One of Israel, for Jesus Christ's sake. Amen.

For the Unity of the Church.

O GOD, the Father of our LORD Jesus Christ, our only Saviour, the Prince of Peace; Give us grace seriously to lay to heart the great dangers we are in by our unhappy divisions. Take away all hatred and prejudice, and whatsoever else may hinder us from godly union and concord: that as there is but one Body and one Spirit, and one hope of our calling, one LORD, one Faith, one Baptism, one GOD and Father of us all, so we may be all of one heart and of one soul, united in one holy bond of truth and peace, of faith and charity, and may with one mind and one mouth glorify Thee; through Jesus Christ our LORD. Amen.

For the Spread of the Church.

ENLARGE Thy Kingdom, O GOD, and deliver the world from the dominion and tyranny of Satan. Hasten the time, which Thy Spirit hath foretold, when all nations, whom Thou hast made, shall worship Thee, and glorify Thy Name. Bless the good endeavours of those who strive to propagate the truth, and prepare the hearts of all men to receive it; to the honour of Thy holy Name. Amen.

For Quickening of Zeal in Christians.

O LORD, our Saviour, Who hast warned us that Thou wilt require much of those to whom much is given; grant that we whose lot is cast in so goodly a heritage, may strive together the more abundantly, by prayer, by almsgiving, by fasting, and by every other appointed means, to extend to others what we so richly enjoy; and as we have entered into the labours of other men, so to labour that, in their turn, other men may enter into ours, to the fulfilment of Thy Holy Will, and our own everlasting salvation. Amen.

For Missions to the Heathen.

O LORD JESU CHRIST, Whose will it is that the multitude of the Gentiles should come to the knowledge of the truth through the preaching of Thy Gospel, be present, we beseech Thee, with those who make known Thy Name in heathen lands, and grant that those who have lived in the darkness of error may, by their ministry, be brought to the knowledge of Thee, Who art the true Light, to lighten every man that cometh into the world. Amen.

SATURDAY.

THE CHURCH THAT IS IN PARADISE.

The Lord grant unto him that he may find mercy of the Lord in that day.

For a Father or Mother Departed.

O GOD, Who hast commanded us to honour our Parents, Remember Thy *servants*, my *Father* and *Mother*, who have gone before us with the seal of faith, and are sleeping in the sleep of peace. To them, O LORD, and all who rest in Christ, we pray Thee to grant a place of refreshment, light, and peace; through Jesus Christ our LORD. Amen.

After the Death of a Friend.

O GOD, the GOD of the spirits of all flesh, in Whose embrace all creatures live, in whatsoever world or condition they be, I beseech Thee for *him* whose name and dwelling-place and every need Thou knowest. Lord, vouchsafe *him* light and rest, peace and refreshment, joy and consolation in Paradise, in the companionship of saints, in the presence of Christ, in the ample folds of Thy love, for Jesus Christ's sake. Amen.

For Communion with the Departed.

MOST merciful Father, Who hast been pleased to take unto Thyself the soul of this Thy servant [*or* this child]; Blessed be Thy Name. Mercifully grant that if in aught I can minister to his peace, of Thy love to let this be; and graciously keep me from every act which may deprive me of the sight of him as soon as our trial time is over or mar the fulness of our joy when the end of the days hath come; through Jesus Christ our LORD. Amen.

That we may profit by the Example of the Saints.

GRANT, we beseech Thee, Almighty GOD, that the examples of the Saints may stir us up to a better life, so that we who commemorate their deaths may also imitate their actions; through Jesus Christ our LORD. Amen.

That we may attain to the Fellowship of the Saints.

O GOD, Who permittest us to celebrate the commemoration of all Thy Saints, grant that we Thy servants may enjoy their fellowship in eternal gladness; through Jesus Christ our LORD. Amen.

ADVENT.

Watch, therefore, for ye know not what hour your Lord doth come.

I. SUNDAY. *For grace to prepare aright for Christ's Advent.*—Give us grace that we may cast away the works of darkness and put upon us the armour of light . . . that in the last day when He shall come to judge, we may rise to the life immortal.

Ep.—How to prepare.
Gosp.—The Preparation of Christ's cleansing.

II. SUNDAY. *That we may quicken our hope of His coming by devotion to the Scriptures.*—Grant that we may in such wise hear, read, mark, learn, and inwardly digest them, that . . . we may embrace and ever hold fast the blessed hope of everlasting life.

Ep.—The Scriptures were written to excite hope.
Gosp.—Christ proclaims the eternity of His holy Word.

III. SUNDAY. *For a faithful ministry to prepare His coming.*—Grant that the ministers and stewards of Thy mysteries may prepare and make ready Thy way, by turning the hearts of the disobedient to the wisdom of the just.

Ep.—Fidelity the essential characteristic of the minister of Christ.
Gosp.—Christ praises the faithful minister.

IV. SUNDAY. *For His present coming.*—O LORD, raise up, we pray Thee, Thy power, and come among us, and with great might succour us.

Ep.—The effect of the sense of Christ's nearness.
Gosp.—Christ's coming not recognized by the unbelieving.

CHRISTMAS.

The Word was made flesh and dwelt among us.

CHRISTMAS DAY. *For daily renewal by the Holy Ghost.*—Grant that we being regenerate, and made Thy children by adoption and grace, may daily be renewed by Thy Holy Spirit.

Ep.—Christ the Brightness of the glory of God and the express Image of His Substance.

Gosp.—The Incarnation the source of Grace and Truth.

S. STEPHEN. *For the faith and charity of S. Stephen.*—Grant that in all our sufferings . . . we may steadfastly look up to Heaven; . . . and, being filled with the Holy Ghost, may learn to love and bless our persecutors.

Ep.—The Incarnation the source of strength in suffering.

Gosp.—The Word Incarnate ultimately conquers the hostility of the world.

S. JOHN. *For knowledge and light for the Church.*—Cast Thy bright beams of light upon Thy Church, that it . . . may so walk in the light of Thy truth, that it may at length attain to the light of everlasting life.

Ep.—The Incarnation the source of light and fellowship.

Gosp.—S. John, the witness in life and doctrine to the Incarnation.

THE INNOCENTS' DAY. *For childlike innocency.*—Mortify and kill all vices in us, and so strengthen us by Thy grace, that by the innocency of our lives, and constancy of our faith even unto death, we may glorify Thy holy Name.

Ep.—The heavenly blessedness and glory of the Innocent.

Gosp.—The Incarnation alone illumines the Mystery of undeserved suffering.

SUNDAY AFTER CHRISTMAS. *For daily renewal by the Holy Ghost.*—Grant that we . . . may be daily renewed by the Holy Ghost.

Ep.—The fruits of the Incarnation realized personally by the work of the Holy Ghost.

Gosp.—The Incarnation effected by the operation of the Holy Ghost.

THE CIRCUMCISION OF CHRIST. *For true Spiritual Circumcision.*—Grant us the true circumcision of the Spirit, that we may in all things obey Thy blessed will.

Ep.—Faith and self-sacrifice the spirit of the true circumcision.

Gosp.—Jesus teaches us obedience to God's will in all things.

EPIPHANY.

Arise, shine, for Thy Light is come.

THE FESTIVAL. *That we may attain to the Beatific Vision.*—Grant that after this life we may have the fruition of Thy glorious Godhead.

Ep.—Our access to the Father only through faith in Jesus.

Gosp.—Faith leads at last to the presence of GOD.

I. SUNDAY. *For wisdom and strength.*—Grant that we may both perceive and know what things we ought to do, and have grace and power faithfully to fulfil the same.

Ep.—Consecration gives true insight into GOD'S will.

Gosp.—Christ teaches us how to do GOD'S will in the sanctuary and in the home.

II. SUNDAY. *For peace.*—Mercifully hear the supplications of Thy people, and grant us Thy peace all the days of our life.

Ep.—The duty of each Christian to minister to the peace of the Church.

Gosp.—Christ changes temporary anxiety into peace, joy, and gladness.

III. SUNDAY. *For the protection of God's Right Hand.*—Mercifully look upon our infirmities, and stretch forth Thy right hand to help and defend us.

Ep.—Our protection and vindication to be left in GOD'S hands.

Gosp.—The hand of Christ stretched forth to meet the faith of man.

IV. SUNDAY. *For strength and support.*—Grant us such strength and protection as may support us in all dangers and carry us through all temptations.

Ep.—The State, GOD'S minister for protection, and our duty towards it.

Gosp.—Christ's presence gives protection in the storm and deliverance in spiritual darkness.

V. SUNDAY. *That the Church may be kept in true religion.*—Keep Thy Church . . continually in Thy true religion.

Ep.—What true religion is.

Gosp.—GOD promises the Church protection but not complete purity.

VI. SUNDAY. *For purity.*—Grant that we may purify ourselves, even as He is pure, that when He shall appear again we may be made like unto Him in His eternal and glorious kingdom.

Ep.—The hope of seeing Christ the inspiration of purity.

Gosp.—The coming of Christ sudden and unexpected.

PREPARATION FOR LENT.

Let us not sleep as do others, but let us watch and be sober.

SEPTUAGESIMA.—*That God's discipline may be effective in freeing us from sin.* — Favourably hear the prayers of Thy people, that we who are justly punished . . . may be mercifully delivered by Thy goodness.

Ep.—The necessity of self-imposed discipline.
Gosp. — Spiritual discipline in itself has no merit

SEXAGESIMA. *That having no trust in ourselves we may realise God's defence.* —Mercifully grant that by Thy power we may be defended against all adversity.

Ep. — Even the labours and toils of S. Paul afford no ground for self-trust.
Gosp.—All is of GOD save our failures.

QUINQUAGESIMA. *For love.*—Send Thy Holy Ghost and pour into our hearts that most excellent gift of charity.

Ep.—What love is.
Gosp.—Its manifestation in Jesus.

LENT.

Turn ye even to Me with all your heart, and with fasting and with weeping and with mourning.

ASH WEDNESDAY. *For contrition.* — Create and make in us new and contrite hearts, that we . . . may obtain perfect remission and forgiveness.

Ep.—The need of humiliation and fasting for the Church.

Gosp. — Private humiliation and fasting expected and regulated by the LORD.

I. SUNDAY. *For the power of self-discipline.*—Give us grace to use such abstinence that . . . we may ever obey Thy godly motions in righteousness and true holiness.

Ep.—Fasting one of the proofs of Apostolic Service.

Gosp.—The example of the LORD.

II. SUNDAY. *For protection to body and soul.*—Keep us both outwardly in our bodies and inwardly in our souls.

Ep.—GOD wills our sanctification in the body as well as in the soul.

Gosp. — Faith in Jesus casts out the devil of impurity.

III. SUNDAY. *For God's compassion and help.*—Look upon the hearty desires . . and stretch forth the right hand of Thy Majesty.

Ep.—What our hearty desires ought to be.

Gosp.—The power of the "Finger of GOD."

IV. SUNDAY. *For refreshment.*—Grant that . . . by the comfort of Thy grace we may mercifully be relieved.

Ep.—Refreshing comfort of the Gospel contrasted with the stern bondage of the law.

Gosp.—Christ the Author and Giver of all refreshment.

V. SUNDAY. *For our government and preservation in body and soul.*—Look upon Thy people, that . . . they may be governed and preserved evermore both in body and soul.

Ep.—The price of the redemption of our bodies and souls.

Gosp.—To keep Christ's sayings is to be preserved from death.

PALM SUNDAY. *For patience and humility in suffering.* — Grant that we may follow the example of His Patience.

Ep. — The example of Christ's great humility.

Gosp.—The passion of the true Messiah and Priest.

HOLY WEEK.

Before whose eyes Jesus Christ was openly set forth crucified.

MONDAY.

Ep.—The Isolation and Holy Zeal of the Redeemer.

Gosp.—The Passion of the Divine King. The incidents of human weakness bring out in clear relief the calm, unshaken serenity of the strong Son of GOD.

TUESDAY.

Ep.—The Determination of the Redeemer.

Gosp.—The King enters His Eternal Kingdom through the gate of death.

WEDNESDAY.

Ep.—The Atoning Power of the Redeemer.

Gosp.—The Passion of the Son of Man. The Human Sympathy of the Divine Sufferer shown in the love of the Last Supper, in the care for His disciples' safety, in the mysterious agony, in the look which converted S. Peter.

THURSDAY.

Ep.—The Sacrificial Feast of the Redeemer.

Gosp.—The Passion of the Son of Man. The Human Sympathy of the Divine Sufferer shown in the contrast between His love for the weeping women and the penitent robber, and the cruel hardness and heartless mockery of His judges and enemies.

GOOD FRIDAY. *That our Redeemer may see of the travail of His Soul in the Family of God, in the ministries of the Church, and in the conversion of the world, and be satisfied.*

Ep.—The efficacy of the Atonement lies in the will of the Redeemer.

Gosp.—The Passion of the LORD of Glory.

EASTER EVE. *That we may die, be buried, and rise again with Christ.*—Grant that by continual mortifying our corrupt affections we may be buried with Him . . . and pass to our joyful resurrection.

Ep.—The victorious Redeemer preaches to the spirits in prison.

Gosp.—His Body rests in the sepulchre.

EASTER.

God hath both raised up the Lord and will also raise us up by His own power.

EASTER DAY. *That the holy desires of Lent may be embodied in lively deeds.*—We beseech Thee, that as Thou dost put into our minds good desires, we may bring the same to good effect.

Ep.—The spiritual import of the Resurrection.

Gosp.—The fact of the Resurrection discovered by faith.

EASTER MONDAY.

Ep.—S. Peter's witness to the Resurrection.

Gosp.—The Risen LORD reveals Himself through thought.

EASTER TUESDAY.

Ep.—S. Paul's witness to the Resurrection.

Gosp.—The Risen LORD reveals Himself through outward signs and inward illumination.

I. SUNDAY. *For purity and true service.*—Grant us so to put away the leaven of malice . . . that we may always serve Thee in pureness of living and truth.

Ep.—Faith in the risen Christ the spirit of service.

Gosp.—The power and purpose of the service of the Church.

II. SUNDAY. *For gratitude for the sacrifice of Christ and devotion to His example.*—Give us grace that we may always most thankfully receive His inestimable benefit and daily endeavour ourselves to follow the blessed steps of His most holy life.

Ep.—The Example.

Gosp.—Sacrifice the necessary expression of the Love of the Good Shepherd.

III. SUNDAY. *For a true conversion.*—Grant that we may eschew those things that are contrary to our profession, and follow all such things as are agreeable to the same.

Ep.—The evidential power of a life of conversion.

Gosp.—The life of conversion implies some present sorrow but much joy.

IV. SUNDAY. *For unworldliness.*—Grant that we may love the thing which Thou commandest, and desire that which Thou dost promise.

Ep.—The realization of our New Birth, the secret of unworldliness.

Gosp.—The Presence of the Holy Ghost, the power of unworldliness.

ROGATIONTIDE AND ASCENSIONTIDE.

And he prayed again, and the heaven gave rain and the earth brought forth her fruit.

And the Lamb shall overcome them, for He is Lord of Lords and King of Kings.

ROGATION SUNDAY. *For inspiration in thought and action.*— Grant that by Thy holy inspiration we may think those things that be good, and by Thy merciful guiding may perform the same.

Ep.—The folly of religious thought without action.

Gosp.—The omnipotence of prayer.

ROGATION MONDAY. *For a blessing on the fruits of the earth.*

ROGATION TUESDAY. *For a blessing on the work amongst the treasures of the sea and of the mines.*

ROGATION WEDNESDAY. *For a blessing on commercial enterprise.*

THE ASCENSION-DAY. *For high thinking and living.*—Grant that we may in heart and mind thither ascend, and with Him continually dwell.

Ep.—The expectation of Christ's second coming prevents idle dreaming.

Gosp. — The Ascension and Christ's abiding presence with the Church.

SUNDAY AFTER ASCENSION DAY.— *For the gift of the Holy Ghost to uplift us where Christ is.*— Send to us Thy Holy Ghost to comfort us and to exalt us unto the same place whither our Saviour Christ is gone.

Ep.—The glory of GOD the object of the gifts of GOD

Gosp. — The Holy Ghost uplifts us by His testimony to Christ.

WHITSUNTIDE AND EMBER WEEK.

When He is come, He will reprove the world of sin and of righteousness and of judgment.

WHITSUNDAY. *For a right judgment in all things and spiritual joy.*—Grant us by the same Spirit to have a right judgment in all things, and evermore to rejoice in His holy comfort.

Ep.—The Descent of the Holy Ghost on the Church.
Gosp.—The work of the Holy Ghost.

MONDAY IN WHITSUN WEEK.

Ep.—The Descent of the Holy Ghost on the Gentiles.
Gosp.—Peace, the fruit of the Holy Ghost.

TUESDAY IN WHITSUN WEEK.

Ep.—The Descent of the Holy Ghost on the confirmed.
Gosp.—Life and the Life-Giver the gift of the Risen LORD.

EMBER DAY (WEDNESDAY). *For grace to the Bishops that they may faithfully and wisely make choice of fit persons to serve in the Sacred Ministry.*

EMBER DAY (FRIDAY). *For grace, truth, and innocency of life for those to be ordained to the Diaconate*

EMBER DAY (SATURDAY). *For grace and heavenly benediction for those to be ordained to the Priesthood.*

TRINITY.

Holy, Holy, Holy, Lord God Almighty, which was, and is, and is to come.

TRINITY SUNDAY. *For steadfastness in the Christian Faith and defence against all heresy.*—Keep us steadfast in this faith, and defend us from all adversities.

Ep. — Revelation of the Holiness and Majesty of the Triune GOD.

Gosp.—The need of regeneration to understand the heavenly mysteries.

I. SUNDAY. *For the help of God's grace to keep the commandments.* — Grant us the help of Thy grace, that in keeping of Thy commandments we may please Thee in will and deed.

Ep.—GOD'S love to us the motive of obedience to the new commandment.

Gosp. — GOD'S judgment on those who disobey the new commandment.

II. SUNDAY. *For reverence and love.*—Keep us under the protection of Thy good Providence, and make us to have a perpetual fear and love of Thy Holy Name.

Ep. — The love of GOD learnt by the love of man.

Gosp. — GOD'S judgment on those who have no fear of His Holy Name.

III. SUNDAY. *For protection and consolation in dangers and adversities.*— Grant that we . . . by Thy mighty aid may be defended and comforted in all dangers and adversities.

Ep.—Dangers and adversities necessary for our spiritual growth.

Gosp.—Two illustrations of the mighty aid and tender sympathy of GOD.

IV. SUNDAY. *For God's abundant mercy that we attain Eternal Life.*— Grant that we may so pass through things temporal that we finally lose not things eternal.

Ep.—The glory of things eternal.

Gosp. — The sense of GOD'S mercy should lead us to be merciful.

TRINITY.

V. SUNDAY. *That political history be so ordered as to secure the quiet and joyful service of Christ's Church.* — Grant that the course of this world may be so peaceably ordered . . . that Thy Church may joyfully serve Thee in all godly quietness.

Ep.—Love the secret of godly quietness.

Gosp.—The Presence of Christ the secret of joyful service.

VI. SUNDAY. *For the love of God.*—Pour into our hearts such love toward Thee, that we, loving Thee above all things, may obtain Thy promises.

Ep.—The love of GOD compels the crucifixion of the flesh.

Gosp.—The love of GOD impossible without the love of our brother.

VII. SUNDAY. *For self-consecration.* — Graft in our hearts the love of Thy name, increase in us true religion, nourish us with all goodness, and of Thy great mercy keep us in the same.

Ep.—The reasonableness of self-consecration.

Gosp. — Self-consecration depends upon the Bread of Life.

VIII. SUNDAY. *For the blessing of God's care and providence.* — We beseech Thee to put away from us all hurtful things and to give us those things which be profitable for us.

Ep.—Suffering not inconsistent with GOD'S fatherly care.

Gosp.—The care of Christ promised to all those who try to do the Father's will.

IX. SUNDAY. *For power to think and act rightly.* —Grant us, we beseech Thee, the spirit to think and do always such things as be rightful.

Ep.—The judgments which follow sinful thought and action.

Gosp.—The eternal blessings of right thought and ready action.

X. SUNDAY. *For grace to pray acceptably.*—That Thy servants may obtain their petitions, make them to ask such things as shall please Thee.

Ep.—The Holy Ghost the Source of all devotion.

Gosp.—Our destiny to be houses of prayer.

TRINITY.

XI. SUNDAY. *For grace that we may obtain.*—Mercifully grant unto us such a measure of Thy grace, that we may obtain Thy gracious promises and be made partakers of Thy heavenly treasure.

Ep.—The power of grace as seen in S. Paul.
Gosp.—Humility the virtue that attracts grace.

XII. SUNDAY. *That God's infinite mercy may absolve and bless us.*—Pour down upon us the abundance of Thy mercy, forgiving us, and giving us those good things which we are not worthy to ask.

Ep.—Mercy the essential characteristic of the New Covenant.
Gosp.—The Divine mercy illustrated.

XIII. SUNDAY. *For the spirit of faithfulness in the service of God.*—Grant that we may so faithfully serve Thee in this life that we fail not finally to attain Thy heavenly promises.

Ep.—Freedom the spirit of service.
Gosp. — The law and measure of service.

XIV. SUNDAY. *For the increase of the Christian virtues and the love of God's will.*—Grant us the increase of faith, hope and charity, and make us to love that which Thou dost command.

Ep.—The Christian virtues, the fruit of the Spirit's working.
Gosp.—Faithful gratitude alone preserves the blessings of Christ.

XV. SUNDAY. *For protection and guidance for the Church.* — Keep Thy Church, with Thy perpetual mercy.

Ep.—An example of peril to which the Church was exposed.
Gosp. — Protection and care promised to the faithful.

XVI. SUNDAY. *For the purification and defence of the Church.*—Let Thy continual pity cleanse and defend Thy Church, and preserve it evermore by Thy help and goodness.

Ep.—S. Paul's prayer for the Church.
Gosp. — Christ absolves and delivers the Church from the death of sin.

TRINITY.

XVII. SUNDAY. *For grace to be ceaselessly intent on good works.*—We pray Thee that Thy grace may always prevent and follow us, and make us continually to be given to all good works.

Ep.—The spirit and power in which good works are to be done.

Gosp. — Christ gives power to the morally impotent, and warns against pride which may spoil a man's best deeds.

XVIII. SUNDAY. *For grace to withstand temptation and follow the divine life.*—Grant (us) grace to withstand the temptations of the world, the flesh, and the devil, and with pure hearts and minds to follow Thee the only GOD.

Ep. — Grace comes by Jesus Christ.

Gosp. — The divine life summed up in Love.

XIX. SUNDAY. *That by obedience to the Holy Ghost we may please God.*—Grant that Thy Holy Spirit may in all things direct and rule our hearts.

Ep.—Sin, a grief to the Holy Spirit of GOD.

Gosp.—In the power of the Holy Ghost Christ forgives and strengthens.

XX. SUNDAY. *For cheerful readiness.* — Grant that we, being ready . . . may cheerfully accomplish those things which Thou commandest.

Ep. — Christian cheerfulness its source and expression.

Gosp. —Joyous cheerfulness the festal garment of those who would be present at the marriage supper of the Lamb.

XXI. SUNDAY. *For pardon and peace.* — Grant . . . to Thy faithful people pardon and peace, that they may be cleansed from all their sins, and serve Thee with a quiet mind.

Ep.—Christian activity depends on our sense of GOD'S peace.

Gosp.—Anxiety dispelled by faith in the word of Christ.

XXII. SUNDAY. *That the Church may enjoy freedom and be filled with the spirit of active service.* — Keep Thy household the Church in continual godliness, that it may be devoutly given to serve Thee in good works.

Ep.—A model prayer for the Church.

Gosp. — Freedom only maintained through the spirit of love.

TRINITY.

XXIII. SUNDAY. *That the Church's prayer may be heard and answered.*—Be ready to hear the devout prayers of Thy Church, and grant that those things which we ask faithfully we may obtain effectually.

Ep. — The realization of our heavenly citizenship the source of devotion in prayer.
Gosp.—Unfaithful asking is baffled.

XXIV. SUNDAY. *For the absolution of God's people.* Absolve Thy people from their offences, that we may all be delivered from the bands of those sins which by our frailty we have committed.

Ep.—The faith, love, and hope of those who live under the power of GOD'S absolution.
Gosp. — Christ by His word not only stays the progress of sin but gives life to the dead.

XXV. SUNDAY. *Tha we may will to do good works, and so obtain our reward.*—Stir up the wills of Thy faithful people, that they, bringing forth the fruit of good works, may be plenteously rewarded.

Ep.—Our wills stirred by the power of the Name of Him Who dwells amongst us.
Gosp.—Our wills strengthened by the Bread of Life.

HOLY DAYS

Ye are come unto Mount Zion, and unto the city of the living God . . . to the general assembly and church of the first-born who are enrolled in Heaven . . and to the spirits of just men made perfect.

S. ANDREW (November 30). *For the grace of consecration.*—Grant unto us that we, being called by Thy Holy Word, may forthwith give up ourselves obediently to fulfil Thy holy commandments.

Ep.—Consecration manifested in the confession of Christ's name.
Gosp.—The call of Jesus the power of consecration.

S. THOMAS (December 21). *For a perfect faith in Jesus Christ.*—Grant us so perfectly to believe in Thy Son Jesus Christ that our faith may never be reproved.

Ep.—Jesus Christ the corner stone of our faith.
Gosp.—Christ's patience with imperfect and dying faith.

CONVERSION OF S. PAUL (January 25). *For obedience to the doctrine of S. Paul.*—Grant, we beseech Thee, that we . . . may show forth our thankfulness by following the holy doctrine which he taught.

Ep.—The doctrine founded on a manifestation of the Risen LORD.
Gosp.—The rewards of those who obey the doctrine.

THE PURIFICATION OF S. MARY THE VIRGIN (February 2). *For purity.*—We beseech Thee that as Thy only begotten Son was this day presented in the temple in substance of our flesh, so we may be presented unto Thee with pure and clean hearts.

Ep.—The purification of His elect the object of Christ's coming.
Gosp.—The first presentation of a Pure Humanity.

S. MATTHIAS (February 24). *That the Church may be rightly guided in the choice of her ministers.*—Grant that Thy Church may be ordered and guided by true pastors.

Ep.—The choice to be made after earnest prayer.
Gosp.—Humility and submission to Christ the essential qualifications of true pastors.

HOLY DAYS.

ANNUNCIATION OF THE VIRGIN MARY (March 25). *That the Incarnation may not fail in its purpose for us.*—Pour Thy grace into our hearts, that as we have known the Incarnation of Thy Son Jesus Christ by the message of an Angel, so by His Cross and Passion we may be brought to the glory of His Resurrection.

Ep.—The Prophecy of the Incarnation.

Gosp.—The record of the Incarnation.

S. MARK (April 25). *For steadfastness in the faith.*—Give us grace that we may be established in the truth of Thy Holy Gospel.

Ep.—Exhortation to steadfastness.

Gosp.—Abiding in Christ and keeping the commandments make a steadfast life.

S. PHILIP AND S. JAMES (May 1). *The perfect knowledge of Jesus.*—Grant us so perfectly to know Thy Son Jesus Christ to be the Way, the Truth, and the Life, that . . . we may steadfastly walk in the way that leadeth to eternal life.

Ep.—The wisdom of Christ revealed to the man of faithful prayer.

Gosp.—How the LORD met S. Philip's desire for knowledge.

S. BARNABAS (June 11). *For an outpouring of spiritual gifts and grace to use them.*—Leave us not, we beseech Thee, destitute of Thy manifold gifts, nor yet of grace to use them always to Thy honour and glory.

Ep.—The singular gifts of S. Barnabas.

Gosp.—The gifts of Christ are promised to His elect, and given to those who ask.

HOLY DAYS.

S. JOHN BAPTIST'S DAY (June 24). *For grace to follow the Baptist's life and teaching.* — Make us so to follow his doctrine and holy life, that we may truly repent, constantly speak the truth, boldly rebuke vice, and patiently suffer for the truth's sake.

Ep. — The work of the Baptist.
Gosp.—The birth of the Baptist, and the expectations it aroused.

S. PETER (June 29). *For faithful diligence on the part of the clergy and obedience on the part of the people.*—Make, we beseech Thee, all Bishops and Pastors diligently to preach Thy Holy Word, and the people obediently to follow the same.

Ep.—Christ delivers those who faithfully proclaim His Word.
Gosp.—Christ praises and blesses him who confesses His Holy Name.

S. JAMES (July 25). *For prompt obedience.*—Grant that we, forsaking all worldly and carnal affections, may be evermore ready to follow Thy holy commandments.

Ep.—The obedience of S. James, even to death.
Gosp.—The high rewards of courageous obedience.

TRANSFIGURATION (August 6). *That we may attain to the Beatific Vision.*—Grant that we, being delivered from the disquietude of this world, may be permitted to behold the King in His Beauty.

Ep. — The majesty of Christ revealed in the Transfiguration.
Gosp. — The description of the Glory as it was seen.

S. BARTHOLOMEW (August 24). *That the Church may be zealous for the Word of God.*—Grant, we beseech Thee, unto Thy Church to love that Word which he believed, and both to preach and receive the same.

Ep.—The first effects of the Word of GOD.
Gosp. — The reward of those who preach the Word.

HOLY DAYS.

S. MATTHEW (September 21). *For grace to forsake covetousness and to follow Christ.*—Grant us to forsake all covetous desires and to follow . . . Jesus Christ.

Ep.—The blinding power of covetousness.
Gosp.—How S. Matthew broke away from it.

S. MICHAEL AND ALL ANGELS (September 29). *For the help and protection of the angels.*—Grant, as Thy Holy Angels always do Thee service in Heaven, so by Thy appointment they may succour and defend us on earth.

Ep.—The angels' service for GOD.
Gosp.—The angels' service for man

S. LUKE THE EVANGELIST (October 18). *That S. Luke's teaching may be effectual in our complete restoration.* — May it please Thee that by the wholesome medicines of the doctrine . . . all the diseases of our souls may be healed.

Ep.—The steadfast constancy of S. Luke.
Gosp.—Prayer the power which makes evangelists.

S. SIMON AND S. JUDE (October 28). *For unity of the faith.*—Grant us to be joined together in unity of spirit by their doctrine, that we may be made an Holy temple acceptable unto Thee.

Ep.—The preciousness of the faith.
Gosp.—The need of unity in the face of a hostile world

ALL SAINTS' DAY (November 1). *For grace to imitate the Saints.*—Grant us grace so to follow Thy blessed Saints in all virtuous and godly living that we may come to those unspeakable joys which Thou hast prepared.

Ep.—GOD's protection of the Saints.
Gosp.—Character and reward of the Saints.

Exhortation

DEARLY beloved, on —— day next I purpose, through GOD's assistance, to administer to all such as shall be religiously and devoutly disposed the most comfortable Sacrament of the Body and Blood of Christ; to be by them received in remembrance of his meritorious Cross and Passion; whereby alone we obtain remission of our sins, and are made partakers of the Kingdom of heaven. Wherefore it is our duty to render most humble and hearty thanks to Almighty GOD our heavenly Father, for that he hath given his Son our Saviour Jesus Christ, not only to die for us, but also to be our spiritual food and sustenance in that holy Sacrament. Which being so divine and comfortable a thing to them who receive it worthily, and so dangerous to them that will presume to receive it unworthily; my duty is to exhort you in the mean season to consider the dignity of that holy mystery, and the great peril of the unworthy receiving thereof; and so to search and examine your own consciences, (and that not lightly, and after the manner of dissemblers with GOD; but so) that ye may come holy and clean to such a heavenly Feast, in the marriage-garment required by GOD in holy Scripture, and be received as worthy partakers of that holy Table.

The way and means thereto is; First, to examine your lives and conversations by the rule of GOD'S commandments; and whereinsoever ye shall perceive yourselves to have offended, either by will, word, or deed, there to bewail your own sinfulness, and to confess yourselves to Almighty GOD, with full purpose of amendment of life. And if ye shall perceive your offences to be such as are not only against GOD, but also against your neighbours; then ye shall reconcile yourselves unto them; being ready to make restitution and satisfaction, according to the uttermost of your powers, for all injuries and wrongs done by you to any other; and being likewise ready to forgive others that have offended you, as ye would have forgiveness of your offences at GOD'S hand: for otherwise the receiving of the holy Communion doth nothing else but increase your damnation. Therefore if any of you be a blasphemer of GOD, an hinderer or slanderer of his Word, an adulterer, or be in malice, or envy, or in any other grievous crime, repent you of your sins, or else come not to that holy Table; lest, after the taking of that holy Sacrament, the devil enter into you, as he entered into Judas, and fill you full of all iniquities, and bring you to destruction both of body and soul.

And because it is requisite, that no man should come to the holy Communion, but with a full trust in God's mercy, and with a quiet

conscience; therefore if there be any of you, who by this means cannot quiet his own conscience herein, but requireth further comfort or counsel, let him come to me, or to some other discreet and learned Minister of God's Word, and open his grief; that by the ministry of God's holy Word he may receive the benefit of absolution, together with ghostly counsel and advice, to the quieting of his conscience, and avoiding of all scruple and doubtfulness.

For the Morning.

First praise GOD *for all He is and say:*

Glory be to the Father, and to the Son, and to the Holy Ghost; As it was in the beginning, is now, and ever shall be: world without end. Amen.

Then thank Him for preservation during the night:

I THANK Thee, O Gracious Father, for keeping me safe from all bodily and ghostly dangers during the night past, and I pray Thee that I may use this Thy mercy to Thy glory for Christ's sake.

Now specially remember any particular events that are to happen, the work you are going to do, the people who employ you, and your relatives and friends, and ask GOD'S *blessing upon them.*

O ALMIGHTY Father, into Thy hands I commend, this day, myself and all who are near or dear to me (*espec. . . .*), humbly praying Thee to bless us both in our bodies and our souls, in our work and our recreations. Grant me by Thy Holy Spirit to be a child of light, a child of the day, to walk soberly, holily, righteously, as in the day. Keep me of Thy mercy this day without sin. Help me to be cheerful, patient, faithful in all my duties, doing all as to Thee and not unto men, and give me such success as seemeth best to Thee. All this I ask for Jesus Christ's sake. Amen.

Then say,

The LORD'S Prayer

and

The grace of our LORD Jesus Christ, and the love of GOD, and the fellowship of the Holy Ghost, be with me to day and for ever.

For the Evening.

Think over all the blessings GOD *has given in answer to your morning prayers, and mention them by name. Then remember your failures, negligences and sins, and tell them to Him Who is always ready to forgive those who confess their sins.*

O ALMIGHTY Father, I come to Thee, thanking Thee for Thy many blessings and mercies this day (*espec. . . .*). And I pray Thee to pardon all that I have done amiss and all that I have failed to do that I might have done (*here mention any particular sins you have committed*). And now, O LORD, into Thy hands I commend myself and all who are near or dear to me (*espec. . . .*), praying Thee to bless us in our bodies and souls, to grant us a quiet and refreshing sleep, that we may awake in gladness to do all such good works as Thou hast prepared for us to walk in, through Jesus Christ our LORD. Amen.

Now say the Lord's Prayer and the Intercession that follows.

Watch by the sick; enrich the poor
With blessings from Thy boundless store;
Be every mourner's sleep to-night
Like infant's slumbers, pure and light.

Come near and bless us when we wake,
Ere through the world our way we take,
Till in the ocean of Thy love
We lose ourselves in heaven above.

May the LORD bless me and keep me, and give His holy angels charge to watch over me and from all perils ghostly or bodily to defend me.

N.B.—Always try to read a verse or two of Scripture every day, and if you have time use some of the Prayers provided in this book.

Elliot Stock, Paternoster Row, London.

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